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The Outlook of Missions

VOLUME XXIV

JANUARY, 1932

NUMBER 1

FOREIGN MISSION DAY

Sunday, February 14, 1932

Theme of Service . . . How?

KNOW

PRAY

GIVE

GO



CHURCH GROUP AT OGAWARA, JAPAN
(See Article on Page 24)

The Special Envelope for Foreign Mission Day

There is an *imperative* need that the Board of Foreign Missions provide at least \$50,000, *in addition* to the amount that will be paid on the Apportionment in 1932, in order to pay the *salaries* of our Missionaries in Japan, China and Mesopotamia and to keep *all* our Workers on the Mission Fields.

This can be raised if Pastors and Superintendents will see to it that the *Special Envelopes* sent to them with the Foreign Mission Day Services will be faithfully distributed in our Congregations and Sunday Schools.

YOU CAN HELP

Your Board of Foreign Missions **NEEDS \$50,000** immediately to pay the salaries of the Missionaries and their Associate Workers in **Japan, China and Mesopotamia.**

HOW CAN YOU HELP?

By placing a small offering on each of the Four Sundays named below in the **Envelope** and returning it to your Sunday School or Congregation on

FOREIGN MISSION DAY

February 14th, 1932

January 24.....February 7.....

January 31.....February 14.....

Total.....

MY SPECIAL GIFT

Name.....

*"How Lovely are the Messengers
that Publish the Gospel of Peace"*

LET US ALL BE ONE IN AIM AND IN ACTION

The Outlook of Missions

HEADQUARTERS: SCHAFF BUILDING, PHILADELPHIA, PA.

Published Monthly by the Board of Foreign Missions, the Board of Home Missions and the Woman's Missionary Society of General Synod, Reformed Church in the United States.

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SUBSCRIPTION ONE DOLLAR PER YEAR, PAYABLE IN ADVANCE

Send all Remittances to "The Outlook of Missions," Room 310, Schaff Building
Fifteenth and Race Streets, Philadelphia, Pa.

Entered as Second-class Matter June 12, 1909, at the Post Office at Philadelphia, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on June 29, 1918.

The Quiet Hour

JULIA HALL BARTHOLOMEW

My trust is in Thy mercy; and my heart is joyful in Thy salvation.—Psalm 13:5

Our Heavenly Father, we pause at the opening of this day to place ourselves in harmony with Thy great plans.

—RUSSELL H. CONWELL.

More things are wrought by prayer than this world dreams of, therefore let thy voice rise like a fountain for me night and day.

—ALFRED TENNYSON.

“Help us in the year that awaits us to practice Thy presence, to discern Thy good guidance of our lives, and to trust Thee even when we do not see the outcome.”

To make this earth our hermitage,
A cheerful and a changeful page,
God's bright and intricate device
Of days and seasons doth suffice.

—R. L. STEVENSON.

“If our lives are committed to His keeping, He makes all things work together for our good.”

“To the man of courage and vision the mountains round about are always full of the chariots of God.”

In our world of the inner life we gratefully acknowledge Christ as the Master light of all our seeing, in whose radiant presence our problems are solved and our faith made plain.”

If the message is to come to men with most effect, there is need for larger comprehension on the part of those who proclaim it, as well as of those who lay plans for its release.

—JOHN R. MOTT.

Our faith springs like the eagle,
Who soars to meet the sun,
And cries exulting unto Thee,
O Lord, Thy will be done.

—JOHN HAY.

The noblest life is to live as His children that we may reveal to others the blessings of His Presence, His Guidance and His Peace.

—THOMAS J. GARLAND.

“Make a little fence of trust around today, Fill the space with loving works and therein stay;

Look not through the sheltering bars upon tomorrow,
God will help thee bear what comes of joy or sorrow.”

Many of life's solitudes are triumphant. They lead us into a richer and deeper understanding of God's will for us, and bring us ultimately into a more hallowed communion, and nobler avenues of service.

—H. H. BINGHAM.

Fasten your souls so high, that constantly The smile of your heroic cheer may float Above all floods of earthly agonies.

—E. B. BROWNING.

There has not been a true life lived anywhere in the past, however lowly, that has not contributed in some degree to the good and blessing we now enjoy.

—J. RUSSELL MILLER.

“Sweet patience keep,
And wait, as Winter waits the Spring.”

It is well for us again and again to go back to these men of faith and try to catch their spirit, which is the Spirit of Christ.

—STACY R. WARBURTON.

Age may not cavil at the fires of Truth
Springing eternal in the heart of youth.

—ANGELA MORGAN.

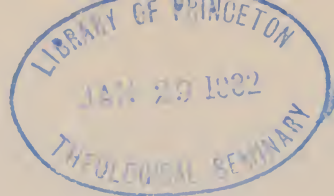
We love Him, because He first loved us; and this ever-deepening love enriches our knowledge of God and things divine.

—FREDERICK W. LOETSCHER.

The Prayer

O GOD, who by the leading of a star didst manifest Thy only begotten Son to the Gentiles; mercifully grant that we, who know Thee now by faith, may after this life have the fruition of Thy glorious Godhead; through Jesus Christ our Lord. AMEN.

—COMMON PRAYER.



The Outlook

VOLUME XXIV
NUMBER 1
JANUARY, 1932

of Missions

Our Motto: The Church a Missionary Society—Every Christian a Life Member

Thoughts for the New Year

*Another year is dawning!
Dear Master, let it be
In working or in waiting,
Another year with Thee.*

*Another year of service,
Of witness for Thy love;
Another year of training
For holier work above.*

THIS is Leap Year! It occurs every fourth year in the cycle of time. The way to discover it is by dividing the new year by the figure Four, and if the numbers are even, it is Leap Year.

There should be a special significance to the year 1932 for all the members of our Church. It is the time for the triennial meeting of the General Synod and of the Woman's Missionary Society. The pastors, elders and deacons in all our congregations will be given the opportunity of offering suggestions to the delegates sent to the General Synod. We know the women will be glad to receive

helpful counsel in the conduct of their splendid work. All the Boards of the Church have been coveting the constructive opinions of men and women in our congregations.

This is no time when any one man or woman should claim to *know it all* in regard to the best methods of managing the work of the Kingdom of God. "In the multitude of counsel there is wisdom." Sharing our experiences will bring the best results. Only those who are doing things, and are helping all the interests of the Church, can be safely trusted for advice as we enter the portals of the New Year.

The Great Example for the New Year

ON the threshold of the New Year, we do well to pause at the crisis in the life of Saint Paul, the great Christian hero, for it will serve us well as a beacon-light in our own life-work. He saw a vision and heard a voice on the road to Damascus.

The vision Paul saw was the glorious person of Jesus Christ. He felt in his soul the presence of the Lord. It was the great miracle in his life that fixed his character, determined his career and saved his soul. That the conversion of Saul was genuine, and permanent, needs no stronger proof than his instant surrender and constant service to Christ. This is the evidence, the world cannot rebut.

This is the seal of adoption, time will not efface. This is the earnest of heaven, eternity alone approves.

The heart of Paul was in his work, and the record of his life reveals the size of it. He was not a man of one idea, but a man of one purpose. With a single eye he coupled a whole heart. How often we hear him saying: "This one thing I do." In the inspiration of doing *one* thing, he did all things through Christ. He became hands and feet, the brains and heart, the very voice of Jesus to bring the Gospel of light and life to the people who sat in darkness and in the shadow of death. Paul could do nothing by halves, even when he was trying to exterminate

Christianity. And when he fell on his face, a trembling penitent in the presence of God, it meant a case of complete abandonment, of perfect surrender to Christ. "Lord, what wilt Thou have me to do?"

Religion Demands Activity

This question was not a cry of sheer despair, wrung from the heart of St. Paul, but there was in it the instinct of action and the admission that the religion of Christ demands activity. "What wilt Thou have me to do?" Religion is the life of God in the soul. It is the relation of man to a divine being to whom obedience and honor are due. It is the practice of life that grows out of the recognition of this relation. It is the effort of men to attain unto the stature of the fullness of Christ. This life must express itself in service. Too many Christians fail to make contacts with life's tasks or duties, whereby their emotions can become vital and dynamic. When Paul said, "Lord, what wilt Thou have me to do?" he put his whole life at the disposal of Jesus. He said:

"Here, Lord, I give myself away.
'Tis all that I can do."

And this brings us to the very heart of *the call of Christ and our daily calling*. A man's calling must be the expression of his Christian life. If we are Christ's our work must show it. The great question that confronts each one of us as we enter upon the stage of life is—What is the line of life in which we can serve Christ best through our daily calling? We must solve the whole matter in the light of Jesus. How can we, with our own personality, and with gifts such as we have, put most into life for others and get most out of life for ourselves? There is a hymn very dear to the Christian heart which assures us that—

"The daily round, the common task,
Will furnish all we ought to ask,
Room to deny ourselves, a road
To lead us daily nearer God."

What makes the service of Christ sacred is not the *kind* of work we do, but the *spirit* in which we do it, and the possibility of putting our whole self into it. We speak of a minister's call, as though

that were a more sacred calling than a trade, or profession, or business. The Christian man who builds a house, the Christian woman who mends garments, or the Christian clerk who sells clothes to the glory of God, has a calling as sacred as the Christian minister. The great need in our time, as someone says, is "the spiritual mind in the man of the world."

The Divine Ideal for Human Life

In the Bible, as in a mirror, we behold the divine ideal for every human life. In the life of Christ, we see that ideal drawn out in living characters. The true ideal of life is divine. Every wise plan and every noble purpose has been God-given. I believe that the Lord gives these lofty ideals to all His children. He is an impartial Father. The Lord does not appear to men in human form as He did in ancient times, but by His Word and Spirit He is at no time absent from us. We have a more sure word of prophecy; whereunto we do well that we take heed as unto a light that shineth in a dark place until the day dawn and the day star arise in our hearts. Here are visions that glow with all the fire of heaven.

The Word of God records the principles of holy, divine and Christ-like service. You cannot study the Scriptures and fail to see the heavenly vision on every side. Christ in the flesh could not be more real to us than the evangelists portray Him in the Gospels. They give us a vision as real, as powerful, and as inspiring as Paul ever had of the Christ. And as you look at that picture of incarnate love, so full of grace and truth, can you forbear saying, Here is love, mercy and power personified? And will not the glorious sight constrain you to confess: "I wish I were like Him. I want Him for my leader. I will follow in His steps."

How to Obey the Vision!

The upbuilding of human character is possible only through loyal and loving service to man for the glory of God and for our own good. The vision of Paul grew in his soul as he was obedient to the Lord. While the vision glows and the ideal burns is the time to obey it. Nothing

is more fatal to the noblest aspirations of the soul than to check the heavenly inspirations by neglect. Take to heart the solemn truth, that just as our ideals will grow and live if we believe in them and live by them, so they will dwindle and die if we are untrue to their claims and promises.

You and I may not see the light Paul saw, nor hear the voice he heard on the way to Damascus, but each one will have to ask the question: "Lord, what wilt Thou have me to do?" If not this hour, some day, a crisis will come in your life's calling. What will you do with your life? No one is born into the world without a mission. Christianity teaches that in God's universe "nothing walks with aimless feet," that God has made for a purpose, that there is a place for each one to fill, a work for all to do. You do well to ask, with Paul, "Lord, what wilt Thou have *me to do*?" God alone knows what is best for you, and what you shall do.

Where Lies the Trouble?

We are living in an age, amid all its modern unrest, that affords us a clearer vision of God, a deeper insight into life's meaning, and a larger scope for useful service than the people had in former days. With this new knowledge of God and of man come new duties. Visions beget tasks. Revelations demand responsibilities. Promises require performance. Here lies the trouble with so many of us. Some of us would be happier if we knew less. We know and see too much to be comfortable. There is a painful spirit of unrest abroad in the churches. Many a task is dreary just because we do not put our best into it. Nothing takes the zest out of religion as a lukewarm spirit. Contrast our modern piety with the healthiest periods of religious vitality.

The Hebrew melodies in the Psalter are full of laughter and hope. The early Christians were upheld by an all-conquering spirit of gladness and rejoicing. Today we possess our faith more intelligently, but our faith possesses us less effectively. What is the reason? Is it because our views of God and man, of truth and right, of love and peace, have become too broad to remain deep?

No, the trouble lies in the fact that our desire to do is not adequate to the enlarging vision. We have grown on the hearing and believing sides of religion, but we have not kept pace with the length and breadth of Christian service. We have been trying to increase our activity along the old lines instead of fulfilling the new duties of our day. Hence the spirit of unrest and dissatisfaction that exists in so many hearts. The unrest lies in the breach between vision and duty. Christians see more needs in the world than they are willing to supply. And there is only one way to heal this open sore, by our living up to the standard with the new and nobler conceptions of life and duty.

St. Paul was true to the call of God, loyal to the service of humanity and faithful unto death. From a commercial standpoint, the life of Paul was a failure. He did not live for self, but for service. He had no future to leave his friends, but he was sure of a rich deposit in the bank of heaven. When I think of his work in time, his influence on the world, and his reward in heaven, I am led to confess that "There is one thing in the world better than making a living, and that is making a life. May this new ideal of character and this new vision of service be your heritage. Be faithful to the ideal that Christ would have you realize. Be obedient to the visions as you journey along the pathway of life.

ALLEN R. BARTHOLOMEW.

"I don't want to do without THE OUTLOOK OF MISSIONS. I look forward to the reading of it."

MRS. J. O. FAGER, R. D. 1, Clearwater, Kansas.

Why Volunteer for Christian Service Abroad?

By ELWYN C. PARLIN

MANKIND stands on the threshold of a new era. A shrinking world is crowding nations and races into ever closer proximity and interdependence. Foreign lands are no longer unknown mysterious realms. Men there stand revealed as neighbor and kin—their affairs touching all other lives; their cry for justice echoing our own; their spirit of self-assertion challenging our self-respect.

In this changing world, men have failed in adjustment. Loosed from ancient moorings of thought-patterns and ethical ideals, they have ventured forth on voyages of discovery. The gods of individual freedom, scientific method, and temporal power have served only to accentuate the conflict of interest, and render more destructive the clash of forces. Financial bankruptcy, one factor in the world-wide depression, is not the greatest threat to the missionary movement. The dimming of spiritual vision, a lessened sense of responsibility, and a lack of conviction as to religious realities—these are far more critical issues. It may be the privilege of the missionary and the missionary volunteer to challenge the Church of Christ to a vision of sacrificial sharing.

What is the Opportunity?

Radical changes in mission policy are under way. A thorough study and evaluation of the missionary movement on certain fields is in progress. Questions arise as to the future missionary opportunity. Criticism should bring clearer comprehension and a more effective method. Yet technique can never replace that which is fundamental. The Living Christ still calls to a fellowship of service, energized by spiritual dynamic and conviction of divine mandate.

Who Are Needed?

The missionary is fellow-worker with the Living Christ. He goes to spread the good news of a transformed and integrated life, which is his own experience of God. His witness is one of sharing—sharing of stewardship, of passionate ap-

preciation and sacrificial purpose. In the words of the Jerusalem Message, "Christ is our motive and Christ is our end. We must give nothing less, and we can give nothing more."

The missionary is eternally pioneer. With eager eye he scans the far horizons and with deep concern he touches every phase of life. The past is a record of frontiers crossed and barriers surmounted. Yet unreached village, untaught tribe, the vast rural populations of the world voice urgent call along with the sordid slavery in urban and industrial communities. Society's loathesome jungles reach from the gilded metropolis to Darkest Africa. People suffering from lack of medical care, proper clothing, food and shelter are our concern. Even more should we feel the burden of slavery which banishes true freedom, dulls the mind, blights friendship and offers no hope in this life or in that to come.

The missionary is colleague. Experience, technical training, broad education are important, but do not guarantee a real contribution. His personal and spiritual qualifications must enable him to enter into the lives of others with sympathetic understanding. The approach to other personalities must be made with reverence. Conflicting loyalties cannot be argued into harmony. They must be reconciled against the background of a higher and more inclusive allegiance. Personal relationships must rest on a willingness to sacrifice. The core of Christian fellowship is the conviction that "love works." Such ambassadors of international and interracial understanding are sorely needed in the present hour.

The missionary is "candidate for selection." High intellectual qualifications are increasingly insisted upon. Physical and nervous health conditions must satisfy rigid standards. Practical experience must reveal ability to undertake real responsibility. Personal attributes and religious conviction must give hope of satisfactory adjustment in the face of an

(Continued on Page 48)

Home Missions

CHARLES E. SCHAEFFER, EDITOR

A Message to the Churches

From the Commission on Evangelism

(A statement adopted by the Commission on Evangelism at its last Northfield meeting proved to be of such general interest that it was desired in many quarters that a message containing its substance might be sent out under the authority of the Federal Council of Churches. In harmony with that thought the following Message was adopted by the Executive Committee and is sent out to the churches in its name.)

IN times of religious stress and crisis the voice of God is heard speaking in unmistakable terms to those who seek to know and to do His will. We believe that such a time is now upon us and that His call must not be disregarded. His message to the souls of men must underlie the solution of all social and political questions. Religion stands in the relation of cause to effect to all social reform and progress. We therefore urge that the Church put the first thing first. To His disciples Jesus insisted that power over all personal and social evil comes only through prayer and self-denial. No human strength is adequate for the world's need. Therefore He said, "Tarry ye in Jerusalem until ye be endued with power." Pentecost was the fulfilment of His promise and the history of the Church proved that His words were true.

At a time when the fires are burning low on the altars of many hearts, and the Church seems to have lost its yearning soul and its passionate devotion, a new Pentecost must fall upon the Church or we are undone. Judgment must begin at the altars of God. The hearts of those who minister there in holy things must be cleansed and their love renewed and their lips touched with a live coal from off God's altar. We long to hear again the old prophetic cry, "Here am I! Lord, send me!" The superlative task of the ministry is to win men and women to the personal experience of Jesus Christ, the Saviour of men.

The members of the Church of God must go out to proclaim a Gospel which they have experienced and to show in their lives the fruit of the Spirit. Christian education must assert itself in the home and Sunday School with the birth and growth of Christian experience. The Church grows by spiritual contagion. How can one maintain his own religious life if he does not win someone else to the same blessed experience? There are no vital questions in religion that cannot be settled by experience. If any man will do His will, he shall know of the doctrine.

We are interested in all social questions. We are very anxious that none in our great land should starve for daily bread, but millions are starving for the Bread of Life and God will require their souls at our hands if we fail to give them that which He commissioned us to give. We must make a new appraisal of values and give ourselves with surpassing devotion to those things which are supreme. Matters of eternal life and death are at issue. The sins which broke the Saviour's heart and sent Him to the cross should also break ours.

Do we share His passion? Are there not too few with blazing eye and burning heart? Is there in our life any record of prayer and yearning such as they put down who wrote in the Gospels the diary of the Son of God? The heart of our Gospel is not a creed—it is a passion. In the strength of that passion let us give ourselves with unabating and uncalculating devotion to the spreading of the Gospel of the new life in Jesus Christ!

A Cent a Day

THE General Synod of the Reformed Church in the United States has laid an Apportionment upon our congregations for the Missionary work of the Church of a little over one million dollars a year. This is apparently a very large sum of money. But it is only relatively so; it appears so only in the aggregate. It must be remembered that this amount is divided up among 350,000 members in the denomination. When this sum, therefore, is resolved down to the individual it represents just about \$3.65 a year. Now there are 365 days in the year. So that the Apportionment for Missions for each member of the Church is exactly *ONE CENT A DAY*. This surely does not seem to be an exorbitant sum of money. It is ridiculously small when put upon this individual basis. This reduces the enterprise of the Kingdom down to the cheapest possible scale. What possible article or commodity can one purchase these days with a penny? One cannot buy a postage stamp nor a newspaper for a penny. But a cent a day from every member will support 250 Missionaries in the homeland and 85 Missionaries and 385 native workers in the foreign field. Is any one so poor that he or she cannot afford a cent a day for the Missionary work of the Church? The fact is that many of the Church members do not even pay this pittance for Missions. The reports of the Treasurers of the Boards of Home and Foreign Missions

reveal the humiliating fact that during 1931 less than half a million dollars were received by them. This represents less than half a cent a day from every member for this phase of work which is generally regarded as the most important work of the Church. In the light of this standard of giving the cry of excessive apportionments loses its force. Let no one hereafter say that the Boards are demanding too much from the members of our Church. Could the Boards ask for anything less than a cent a day? Should any member want to give less? Could any one give less? The trouble is that folks have not systematized their giving. They neglect this daily grace. Every member of the Church should provide him or herself with a chest or envelope and drop daily his or her contribution into the same, and even if this is only a penny, and if every one has enough interest in the cause to do this, the aggregate sum during the course of a single year will amount to over a million dollars and then the debts of the Boards can be wiped out in a single year and every phase of the work be maintained and new interests be started at home and abroad and the kingdom of God go forward by leaps and bounds.

A cent a day from every member of the Reformed Church will pay the Apportionments for Missions in full and will bring blessings to thousands and honor and glory to our God.

Whose Debt?

THE Board of Home Missions reports an indebtedness in its General Fund of approximately \$300,000. This has occasioned some comment and considerable alarm throughout the Church. But whose debt is this? Is it not the debt of the entire Reformed Church rather than of one of its Boards? The Board is the agent through which the Church as a whole does its Home Missionary work. The Church has not provided the money necessary to carry on the work which it

asked the Board to do for it. Instead, then, of putting the onus of this debt upon the Board, the Church in general should acknowledge it. If this is done the total debt of \$300,000 is not such a staggering sum after all. It represents less than \$1.00 for each member of the Reformed Church. Surely a person whose obligations amount to only one dollar does not feel himself on the verge of bankruptcy.

The Apportionment for Home Missions is \$517,400. This year the Church

provided only about \$200,000 of this amount, leaving a deficit of \$317,400. If that were paid the entire debt could be paid and the Missionaries' salaries paid up to date. The Board has not failed in carrying forward the work the Church

asked it to do, but the Church has failed to supply the needed funds. The membership of the Reformed Church will not want such a condition to continue and they will come forward with the necessary money to pay the debt and to carry on the work.

The Spiritual Emphasis in Home Missions

THE renewed spiritual emphasis in the work of Home Missions is full of promise for future days. For a number of years past the attention of the Boards of Home Missions was largely centered on organization. Perhaps this could not be avoided for the program of Home Missions had greatly enlarged until it came to include many phases of Church activity. The once simple work of the Boards became more complex. It became necessary to create departments manned by leaders who made a special study of their peculiar interests and who promoted the same through their respective denominations. This greatly increased the machinery of the various Boards until it came to be felt that some of the Boards were more highly organized than conditions justified. Consequently, in not a few of these Boards there has been of late a gradual reduction of the working force and a return to more simple lines of organization. Some of the tasks formerly committed to special departments have practically been performed. At one time the work among new Americans was a very prominent feature in the program of Home Missions but the situation has so materially changed that certain modifications in the program had to be made. The same statement might be made with reference to the developing of Missions in pioneer sections of the country. If, therefore, the present day emphasis is less on organization than it was at one time, it is due largely to the fact that conditions in the country have changed.

Another emphasis in the work of the Boards of Home Missions in the past has been on the matter of finance. The working out of the budget and the effort to secure the money needed from the Church at large demanded much thought

and labor on the part of Missionary leaders and committees. Every Board had its Committee on Finance; a number of them had Field Secretaries who were supposed to be financial agents and who spent most of their time in the field developing the constituency that supplied the funds for the work. This no doubt is a very vital and important part of the work, but it can easily be seen how this can be carried to the extreme and the very purpose thereof be defeated. In the effort to secure funds the emphasis was almost entirely upon money. The word upon the lips of pastors and people was *Apportionment*. The real task of Home Missions, the challenge of the cause itself, was almost entirely obscured. Congregations began to think of Missions in terms of money. They interpreted it in money values. Missions became an abstraction and the inevitable consequence was that instead of receiving more money for the support of the work, the Boards actually began to receive less. The human, the spiritual factors in Home Missions were allowed to fade out of the picture. The Boards shall always have to have money in the support of the work, but the springs of liberality on the part of the people are supplied only by those intangible and invisible forces which belong to the realm of the spiritual.

The renewed spiritual emphasis which is being stressed today harks back to the Gospel as the power of God to salvation. It emphasizes the message rather than the method of the enterprise of Home Missions. It concerns itself with human interests and spiritual values rather than with material and mechanical schemes. The eyes of the Boards are turned away from themselves and are being centered more and more upon the men, women and

children who are to be served through these agencies. The fact that the Board of Home Missions of the Reformed Church is ministering to over 30,000 souls and is aiding in supplying them with religious privileges which otherwise they might not enjoy, is of far greater significance for the Kingdom than to say that the Board is highly organized or that it operates on a budget of half a million dollars annually. When these human and spiritual values are being discerned by our people there will be a far greater

response in terms of men and money for the carrying on of this work.

How to make a better America, how to apply the Gospel of God to the relationships of life and permeate our institutions with the religion of Christ is the challenge that confronts the Church as well as the Board of Home Missions. We need leaders, we need money, but above all we need spiritual, consecrated lives. The new emphasis aims in this direction.

—C. E. S.

Dedication of Saint Stephen's Church, Harrisonburg, Va.

REV. WM. F. DELONG, D. D.

Superintendent Church Building Department

SUNDAY, December 6th, was a great and a high day for Saint Stephen's congregation of Harrisonburg, Va. On this day was dedicated their new church on the corner of South Main and Campbell Streets. The pastor of this congregation is the Rev. J. Silor Garrison. He organized Saint Stephen's congregation with seven members in a store room in 1894. In 1897, under his leadership, was erected a building on North High Street. For a number of years the pastor was dreaming about a new building on a new site. On Sunday, December 6th, the pastor's dreams were realized when he was privileged to dedicate to the service of the Triune God the handsome new church. It is considered by residents of Harrisonburg the most beautiful church edifice in that section of Virginia.

The *Daily News-Record* of Harrisonburg writes as follows:

"St. Stephen's Reformed Church, the modern reproduction of a fourteenth century English parish church, possesses the finest architectural lines of any edifice in the Shenandoah Valley and is among the handsomest and most completely equipped houses of worship to be found anywhere in a city the size of Harrisonburg. A more harmonious design is not to be seen in this section."

The dedicatory services consisted of three services, at each one of which the church was filled with the members and friends of the congregation. At the morn-

ing service the sermon was preached by the Rev. Paul S. Leinbach, D.D., Editor of the *Reformed Church Messenger*. The Rev. Wm. F. DeLong, D.D., Superintendent of the Church Building Department, conducted the altar service. Mr. J. S. Wise, Treasurer of the Board of Home Missions, made addresses at the three services, and at the afternoon service brought the greetings of the Board of Home Missions in an official capacity.

The afternoon was a fellowship service in charge of the City Ministerial Association. Rev. Mr. Williams, the rector of the Episcopal Church, presided over this meeting. Greetings were brought by the different city pastors and a number of pastors of Virginia Classis.

The evening service was presided over by the Rev. Horace Lequear, President of Virginia Classis. The altar service was conducted by the Rev. S. L. Flickinger, D.D., pastor of Centenary Church, Winchester, Va. The sermon was preached by the Rev. Wm. F. DeLong, D.D. At this service the building was formally dedicated by the pastor. Prior to the formal dedicatory service the keys were delivered by the contractor to the architect who with very appropriate remarks presented them to the chairman of the building committee, Mr. G. Fred Switzer who, after addressing the congregation, laid them on the altar. After the reading of the service of dedication the congregation joined in a hymn of praise. This

closed, what may be considered, the most joyous day in the history of Saint Stephen's Church.

The auditorium has four of the most beautiful art glass windows that one can find anywhere in a church of its size. These are all memorials. All the furniture, as well as the pipe organ, are memo-

rials placed by members and friends of the congregation. This congregation is to be highly congratulated upon being able to dedicate this building with a very small indebtedness.

They are looking forward and with a great deal of joy for the privilege of entertaining Potomac Synod in its annual session next Spring.

Observations of the Treasurer

J. S. WISE

THE year 1931 is gone. It was, perhaps, the hardest, most disappointing and nerve-racking year I have ever known. It had to be lived literally one day at a time. Nothing could be anticipated with any degree of certainty. Carefully prepared records that served for daily, monthly and annual guides became useless and of little or no value. I am more than glad that its days are spent and hope its baneful influence will soon be ended. Throughout the year the daily papers heralded the closing of one bank after another and their financial pages revealed a continuous decline in real estate and values of almost every kind. Is it any wonder one is tempted to write *hic jacet* 1931 and thanks for the demise.

I am sure, however, that the experiences and the lessons of 1931 will be of incalculable value and prove to be real "blessings in disguise." The greatest University in the world is that of "hard knocks." Prosperous people are slow to learn. They laugh at solemn warnings. The prophet is a fool! Death to the joy-killers! On with the dance! Suddenly things are changed. Now we must "stop, look and listen." The day of reckoning is here. Many expected it but no one dreamed of its actual severity. The picture of woeful want stalking hand-in-hand with unbounded wealth is an unbelievable anomaly. The change will come when faith is once more restored. Forgetting the things that are behind, we must press forward toward the goal. Nothing short of the goal will avail. If we stop short of that our lesson is not yet learned.

The goal for the Reformed Church is to deal fairly and justly with its Boards.

This thing of going to the General Synod and by voice and vote establishing definite programs and budgets and then repudiating them is the chief contributing cause of most of the Boards' anxieties and troubles. With Missionary salaries far in arrears what shall the answer be to the oft-repeated appeals for the full apportionment? By the time this article is read the accounts will be closed and the story be told.

The Board of Home Missions was compelled to pay out large sums of money during this trying year that might have been saved had the apportionment been taken more seriously by its constituency. For instance, the Board's Treasurer could have saved the expense of a recent trip, as well as many others, had the necessary funds to carry on the work been available. On Thanksgiving Day at nine P. M. I left home and in less than an hour I was courting sleep on a train bound for Detroit where I arrived at noon the next day. The Rev. Mr. Toth, pastor of our Hungarian Church in that city with two of his elders greeted me on my arrival. We immediately proceeded to one of the largest banks in Detroit and in about two hours an acute financial problem was adjusted satisfactorily. That night was again spent on a sleeper and I arrived early on Saturday morning in Chicago. The morning was spent in conference with the Receiver of the Austin National Bank and another acute financial situation concerning our Maywood Mission was likewise adjusted. I remained in Chicago for Sunday to meet the people of the congregation. Here is a promising field that with proper encouragement bids fair to become a Reformed Church

that will prove to be a blessing to the community and return future dividends for the cause of Home Missions. All of Monday was spent in Milwaukee laying the foundations for the solution of another financial problem. After a hurried return I found the same problems in more or less acute form awaiting me at the office. And so it goes. The chief joy of the year is in the satisfaction of know-

ing that, with the help of all the Superintendents, we have come through the year with many of its problems solved and at least two very important Churches saved from the Sheriff's hammer.

Among the encouraging experiences of the year that stimulates one to look forward with hope and confidence into 1932 is the ringing challenge of the Classis of Philadelphia in its December Bulletin.

"The Last Charge—Victory or Defeat"

"The Philadelphia Reformed Regiment of the Lord's army, numbering some 12,000 souls, is facing a great crisis. It has come to the last charge, the final effort to take Apportionment Hill No. 1931. This hill seems to be infested with Giants, but it is an entrance into the Promised Land and needs to be taken.

The various generals are trying to marshal their forces. There is doubt and defeatism and disloyalty in the camp. Many of Israel, forgetting their leader, feel they are as grasshoppers in the sight of the enemy. However, every last ounce of courage and devotion and sacrifice is

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HUNGARIAN REFORMED CHURCH, PARISH HOUSE AND PARSONAGE,
DETROIT, MICHIGAN

The Social Service Commission

JAMES M. MULLAN, *Executive Secretary*

The Delaware Conference

LAST June a Study Conference on the Significance of Jesus Christ in the Modern World was held at Delaware, Ohio, by a group of Methodist Episcopal leaders under the chairmanship of Bishop McConnell. The Conference organized itself into fourteen commissions, in three groups, as follows:

Group I—The Effects of Modern World Trends on Human Life.

1. Modern Business and Industry.
2. Race Consciousness and Nationalism.
3. The Changing Standards of the Family.
4. The Secularization of Life.
5. The Penetration of Modern Trends Among All Races.

Group II—The Christian Message for the Modern World:

1. The Christian Conception of Personality.
2. The Christian Conception of God.
3. Jesus Christ, the Dynamic of Life.
4. The Validity and Value of Christian Experience.
5. Christian Ethics and Society.

Group III—The Christian Approach to the Modern World.

1. The Church, a Christian Fellowship.
2. Christian Education.
3. Evangelism.
4. Missionary Motivation.

The reports of this Conference are available in pamphlet form (Methodist Book Concern, 150 Fifth Avenue, New York, \$1.00 for the entire set; single reports 15 cents). These are noteworthy pronouncements and provide excellent material for use by study groups.

The December 12th number of *Information Service* is devoted to a presentation of portions of the reports, from which this article is made up.

The Commission on Modern Business and Industry says: "The church has been profoundly influenced by business and industrial forces. Religion and profit have grown up together and have become enmeshed. In the practical aspects of the service rendered by the church and the many enterprises of a religious and philanthropic nature, industry has contributed some real benefits. There have been laymen who have held their wealth as consecrated wealth, and who have given it to religion as a genuine act of gratitude to God. They have made possible educational institutions in which youth has found itself and its universe. They have erected hospitals, and endowed philanthropic institutions in which the living spirit of the gentle Christ has healed men's wounds. They have supported prophetic men who have devoted their lives to discovering and proclaiming the implications of the gospel. They have built beautiful churches and made possible lovely music so that men and women could worship God in the beauty of his sanctuary. They have devoted themselves to the enterprises of the church, making it more efficient in business, and abler to carry on its work.

"But industrialism, motivated by self-interest and profit, has, on the other hand, exerted a divisive and disintegrating influence on religious bodies. It has set up a caste system based on wealth not only in society at large, but also within the church. Christianity began as a religion of the poor. Its Founder was poor and his first disciples were of the peasant class. While a few rich and influential people were influenced by Jesus, in general it was the poor who heard the gospel gladly and who formed the first membership of the Christian church.

"From time to time there have been divisions within the church and some religious movements outside the church indicating this sense of separation be-

tween the economically independent and the dependent poor. This feeling has been manifest in the beginnings of such movements as Anabaptism, Quakerism, Methodism, and the Salvation Army. Today the labor movement, while not antagonistic to religion, questions the sincerity of the church, believing it to be dominated by the business and industrial leaders' group. The labor movement and socialism often reveal an idealistic enthusiasm akin to that of religion.

"The dependence of the church on money for its work in the world tends to create a deference toward those who have the money and an acquiescence in their views. These are almost certain to be conservative to the point of reaction and the institution thus dependent is likely to become fashioned according to their pattern.

"The effect of this situation on preaching and teaching has often been referred to as hurtful to the church's liberty. There is evidence on both sides of the question. The intimation that the pulpit, the press, and the educational institutions of the church are somewhat muffled, if not wholly muzzled, by fear of the rich and the powerful is both coolly made and hotly resented. But so long as the church is an integral part of an industrial society, the power that is so influential in political and business circles will be felt also within the cloister and the academic grove. In fact, some preachers confess themselves unable to speak out in times of crisis.

"Such a connection or alliance between economic magnates and the disciples of Jesus becomes a serious and even fatal handicap to the latter. The kingdom of love cannot be set up under the rule of the profit-motive. 'What part hath light with darkness or Christ with Belial?' In its war on injustice and in its struggle against anti-social relations and practices, the church must feel the burden of 'the body of this death.'"

The Commission's answer to the question "What Can the Church Do?" is given in part in the following:

"In the first place, it can offer to the world an example of business procedure as nearly as possible in accord with the spirit and the principles of Jesus. The

church is an employer, an investor, and an administrator of funds involving millions of dollars. It is, therefore, in a position to show what can be done in putting the religion of Jesus into business. If it insists, as it does, that the kingdom of heaven should permeate the business world, its own business should be a demonstration of that kingdom in miniature. To be perfectly consistent, it cannot condemn wrongs from which it has not freed itself. It is hard to see any marked difference between business as conducted by the church and as conducted by any honorable house which is in business purely for the purpose of making money. The church is not a pioneer in the discovery and adoption of those methods which place service above profit or which lead to the largest measure of co-operation. Others point out the way; the church merely keeps pace with the business practice of the world.

"In its relations with its own industrial employes, the church should recognize the right of collective bargaining and should co-operate with organized labor in recognition of its great service for human betterment. Ministers, teachers, and other salaried workers should be assured of a living income; and the common injustice of an insufficient and inequitable ministerial support should no longer be allowed to shame the church. . . .

". . . We recognize, however, that collective bargaining in itself does not adequately express the Christian principle of relation between employe and employer.

"As a definite program to govern its industrial and business activities, and as legislative goals through which to make its ideals operative within society, we present the following proposals:

"First, in its investments the church ought to go beyond the ordinary requirements of safety and a fair return, and by means of a thorough investigation see to it that all its interest-bearing funds are invested in such securities or enterprises as most nearly harmonize with the spiritual objectives of Jesus.

"Secondly, the church should seek to ally itself with those forces which are openly and positively making for justice

in industry. This it can do in a number of ways, . . . by taking upon itself more seriously the task of Christianizing the business and industrial world in which humanity spends its life and by which it is so powerfully influenced.

"Thirdly, the church should teach not only from its pulpits and press, but in its church schools and colleges and among young people, through adult education in study classes, discussion groups, and informal conferences of laymen, the sins of the present industrial order and the necessity of their correction. . . .

"Fourthly, the church should indorse as legislative objectives:

- "1. A child labor amendment to the Constitution.
- "2. Unemployment insurance, old age pensions, and sickness benefits.
- "3. Withdrawal of national protection for private investments in foreign countries.
- "4. Extension of social control to all key industries and natural monopolies dealing with the basic necessities of life.
- "5. Increase of inheritance taxes and of income taxes on a sliding scale, but with larger surtaxes, to provide for social benefits, including unemployment insurance, old age insurance, and sickness benefits.

"Fifthly, the church and its ministers should refuse all such special favors as seem to put them under obligation to be silent on questions of social righteousness.

"Sixthly, we are aware that there are some in the church who feel that they are unable to go with us as we seek to push our way along lines which look toward the kingdom of God. We are constantly facing the dilemma of being true to the light within us and, at the same time, of not losing contact with a large group of more conservative leaders in the church who are as sincere in their quest for the kingdom of God as are we. We must be true to Christianity as we understand it, but we are under no less obligation to seek a common ground of meeting with all other followers of Christ, especially those in our church. To effect such

a rapprochement we urge the advisability of organizing groups of laymen and ministers to inquire into the meaning of these trends and to seek a solution of these problems which confront us all.

"We suggest that a minister might meet various groups of his laymen in this way, and that the largest good might result if outstanding groups of lay and ministerial leaders in our larger towns and cities united in a series of discussions in clearing up the differences which so often prevent the radical, liberal, and conservative from working together toward a common end. Such an adventure in co-operative understanding offers large possibilities for a better grasp of the ethic of Jesus, and, when joined to prophetic ministry, cannot fail to mean much for the kingdom of God. . . .

"Seventhly, as an ultimate objective for a Christian social order, stewardship calls for a democratic ownership and control within industry. This recognizes that workers, technicians, or executives who have given life and skill in industry have an investment as valid as capital. As such they should share in surplus earnings. This implies a growing representation on boards of directors, and shared control of industry by workers, technicians and executives as well as by investors."

The next quotation is from the report of commission 5 of Group II, on *Christian Ethics and Society*: "With the distribution and use of property the Christian ethic is immediately concerned. Indeed, it finds here at this world moment its chief challenge and opportunity. It was at the point of property that the Hebrew prophets came to those flaming moral and social demands—Woe unto you who lay field to field, who take away the ancient landmarks—which may be said to have made the Hebrew religion moral. Jesus was in that tradition. The church also by its profession and by much teaching is committed to this same position. Today the church stands at a crossroads on this very matter. Shall it be a court of chaplains to capitalism, or a prophetic voice, issuing in deed for the setting free of God's people?

"The immediate question, if the latter decision is to be made, is, Where shall we

begin? The logical place is with its own property. Shall the church accept consideration from society and not face the challenge involved in that fact, and demonstrate concretely the meaning of property held for social use? Shall it examine the sources of its endowments and gifts for their ethical origin? Shall it do something about this matter? A program of study looking to certain action should be gotten at once under way. . . .

"Beyond this lies the attack on the whole question of the private ownership

of natural resources, and that, by whatsoever way these came into private hands, and whatsoever use has been made of them. It is unthinkable, if this is God's world, with resources placed here for the people's need and development, that these should remain permanently in the hands of a few to be used for their enrichment and the exploitation of the people. Beyond this lies consideration of the ownership of the basic industries to the same sacred end."

"Poor Old Competition"

UNDER the above very suggestive title there has recently appeared a pamphlet written by Stuart Chase for the League for Industrial Democracy. This is chock-full of just the sort of information a great many people are looking for. Stuart Chase, you know, is one of the most brilliant writers on economic problems in the world today, as a man who knows has said in the foreword of the pamphlet, and adds that, in his vivid way, he describes what has been happening in the last generation or so to "poor old competition," and in doing so pricks the bubble of "this economic myth."

These are the subjects discussed: "Can America be Prosperous?"; "In Memoriam: Free Competition"; "Why Do We

Work?"; "Profits and Losses"; "Money as God." And this is a free sample of the discussion: "Commercial prosperity at times is a fact. Human prosperity in the sense of adequate income and the good life for all, is a myth. I fear that it will continue to be a myth until something is done in the direction of equalizing the present fantastic distribution of wealth. When one citizen at the top receives as much as 20,000 citizens at the bottom, it is obvious that only a drastic revision of the system can abolish poverty and usher in an era of real prosperity." (This pamphlet can be obtained for ten cents—special rates for bundle orders—by addressing the League for Industrial Democracy, 112 East 19th Street, New York City.)

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called forth today from every member of the church to come to the help of the Lord against the mighty. If ye break faith with us, who will carry on? We have sung again and again up and down this land the words of Julia Ward Howe: "He hath sounded forth the trumpet that shall never call retreat. He is sifting out the hearts of men before His Judgment Seat."

How is He sifting them out? Of watching whether or not they, in this day, follow the call that sounds no retreat. The Church has never been and is not now warranted in huddling in upon herself in drawing back from her most complete devotion."

How many more will move on to victory? There is joy ahead. Welcome, 1932.

"I am glad to tell you that we reorganized last evening and that we have gotten some of our old subscribers back and a few new ones. I will try hard to make our Society 100% again."

MRS. EDW. H. NEIMAN, York, Penna.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

A Study for the Times

WE do well in this era of change and perplexity, when things seem to be all "out of joint," to seek counsel of the past. What is happening now, has been the experience of those living in bygone ages. "There is nothing new under the sun."

Doubts and fears have taken hold of many spirits in this present era. All of us are anxious, and we wonder what next? Only words of confidence and reassurance should be heard from the lips of those who believe in the victorious dealings of God with His people in all ages.

The trouble with so many of us is, we are like the servant of Elijah, whose faith, if he had any, was weak and inactive. This came to view at a time in his life when the prophet had bade him: "Go up now, and look toward the sea," and he came back with the report: "There is nothing." Then the prophet said: "Go again seven times." The servant had gone to see, but he evidently did not take with him *the eye to see something*, that was not visible. Lack of evidence makes some men hesitate to believe anything they cannot see. To them seeing is believing.

Facing as we do so many untoward conditions in our homes and churches, in social, political and business relations, it will be for our profit to recall the tragic story in the days of Elijah and his servant. For more than three years, there was a drought in the land. The earth had been swept clean of all vegetation. The pools and the springs had dried up. Day after day, month after month, year after year, the skies had refused to bring relief. The people at first were angry with Elijah, but they began to see that he was not responsible for their plight. How natural all this sounds amid

the wants and woes that stare us in the face? We are so apt to blame this or that person, one or another cause, forgetful that these trying experiences are a necessary process in the growing of character and in the saving of the soul.

If there was ever a time when our faith and patience were put to the test, it is now. We need to prove our faith in the promises of God by patient continuance in our Christian calling. We must believe as the prophet did in the living God, and not in outward appearances. We must do as the servant did, go out not once or twice, *but seven times*, and look for something, and then we shall see, "there ariseth a little cloud out of the sea, like a man's hand." In that cloud there were showers of blessing to refresh the dry and dreary land. The prophet told the servant: "Run and tell Ahab the King that he get his chariots and rush home, for there is going to be an abundance of rain."

Well, what do you and I see as we look out over the world in these early days of the New Year? Like the servant of old we may feel as he did, and say: There is nothing; we see no signs of any coming prosperity. Things are going to be the same, if not worse, in the year before us as in the year past. "O ye of little faith," the Master chides us.

What then remains for us to do? *Have faith in God.* "We walk by faith, and not by sight." Faith is always the same. It is steady, unwavering! The report comes in: "There is nothing." Faith answers: "There is God and that is enough." This is the assurance of faith. This is its value in the darkest moments of life. We may not even see the cloud, no bigger than a man's hand, for faith can stand strong enough without a sign in sight.

Maybe we have been watching too diligently for signs. There is only one sign given the Christian—the sign of the Cross. By it we conquer. During the most trying and desperate days in the early period of American history, a man wrote to Benjamin Franklin this doleful note: “The sun of liberty is set.” The old patriot who was not afraid of the dark wrote back: “Then light the

candles.” Sometimes God may hold back all signs. Then is the time for Christians to insist that we are not to believe in God because of a cloud-sign. God is, and He is the rewarder of all those who diligently seek and serve Him. *

“Under the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone
And our defense is sure.”

Foreign Mission Day

Sunday, February 14, 1932, has been set apart to call special attention to the work of Foreign Missions as carried on by our Church in Japan, China and Mesopotamia.

The Theme of the Service is

HOW

This is based on the Missionary (Tenth) Chapter of Romans in which the Great Missionary Apostle Paul gives the Answer to the Question—**How?**

How shall they **Call?**

How shall they **Hear?**

How shall they **Believe?**

How shall they **Preach?**

How shall they **be Sent?**

“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God Reigneth!”

A Letter of Affectionate Regard for Dr. Schneder from a Former Pupil

Pyeng Yang, Korea,
October 30, 1931.

Dear Dr. Schneder:

I have not written you for a year and a half, but I have thought of you very often. The immediate occasion of my writing now is a dream I had the other night: I dreamt that I met Prof. Yamakawa on my trip to the Diamond Mountains recently, and that he said that you had gone back to America. I immediately decided to write you upon waking, for that was sad news to me, indeed, and I was glad that it was only a dream.

Though, as I said, I have not written you for a long time, your picture is always on my desk, and I always think of you and your kindness to me. I always regard you as my father, and want you to know that I have very real affection for you. Your Scripture texts that you gave me are always before me, and I think of them and study them daily.

During these one and a half years of silence I have had much pleasure here with the teachers in the school, and also with the pupils in my teaching. I am very fortunately situated.

Recently I went with the Seniors to the Diamond Mountains and to other famous places in Korea, Kyengju, and other famous cities. I could not but help wishing that you were along with us enjoying the wonderful sights. In the summer I went to Mukden, Eigo, Dairen, and had much pleasure with the boys, the preaching band that went out to these places. We hope that we did much good in the meetings we held, and the reports that the boys had to make were certainly most encouraging.

Eight months ago I had a son born to me, and he is growing well. I shall send you a picture of him when he was six months old. I would like to mention two of the graduates that you helped, and tell you what they are doing. Mr. Kim (Syeung Sik), whom you helped much, has married during the past summer into a well-to-do family, and is now in Doshisha University studying. Mr. Han is in



MR. AND MRS. CHYUNG

country school work and is well. I heard that Dr. McCune saw you last summer, and am glad that he got to see you.

In the future I shall always endeavor to think of your words, and put God in the central place in my life. As you are able, please give me advice, which I always await. Send me a picture of yourself if you can do so. I would write oftener, but find that it is hard for me to write in English.

My wife and boy join with me in sending greetings and love. May God bless you richly and keep you, my dear father.

Affectionately yours,

CHAI YOUN CHYUNG.

The weary and turbulent world will never find rest and peace until they turn to Jesus only and hear Him speak: "Peace Be Still."

—PARK W. HUNTINGTON.

A Clear Call from Aomori

10 Daiku Machi, Aomori,
December 1, 1931.

Dear Dr. Bartholomew:

My Japanese helper is coming soon, and together we plan to visit a young man belonging to our church whose father died last week. My helper is a bright and active youth of twenty-one, who has done excellent work as an amateur evangelist. He plans to enter the theological seminary next spring, at Sendai. Before he steps in I may be able to write you a short letter.

Winter has come to Aomori. It has snowed more or less all day, in short but vicious flurries. Between flurries the sun tries to shine, but without much success, and before long the snow flies again. The streets are very mushy, but another week or two will see them smooth white carpets, and the ground will be hidden from view until next spring. The winter shows every evidence of being milder than usual, and I hope indications will be borne out by the facts, because there is much suffering in Aomori just now. The rice crop in several parts of the Ken has been a failure, and the poor people not only

have no food, but have been unable to provide themselves with new clothing and bedding. However, hard times have filled the old-clothing shops with lots of material, and if I can spare a little cash, I shall distribute them to the needy. We are advised that as the government is buying food, they don't need food at all: in fact, unwise distribution of rice would tempt men to sell it and buy *sake* (rice-wine). Gifts of money would be worst of all. I was told that the best time to help would be next May or June, just before the new crops come in. It is then that the need is greatest, and the likelihood of help least.

Lack of money is teaching me how to do missionary work that doesn't require money. Necessity is the best teacher, after all. I find that there are all kinds of work that can be done all around me, which requires nothing more than a heart and a head for its accomplishment. On account of the financial stringency I have had to cut out all country evangelism. As a result, nearly all my work is at present student work, but it is good work, and, as I said, cheap work. The country work must be taken up again at the earliest possible moment.



APPLE MARKET AT AOMORI, JAPAN

If any foolish man should ever tell you that retrenchment should dictate the withdrawal of a missionary from Aomori, you tell him this: That Aomori is, after Sendai, the largest city in the Tohoku (North Japan); that it is the fastest growing city in Tohoku (this year 3,500 new buildings were erected, according to my carpenter); that it has the highest death-rate of any city on the Main Island, and the highest crime-rate in the Tohoku; that it has only one resident Protestant missionary (which is myself), whereas all other large cities in Tohoku have missionaries of other denominations resident. Then tell him in addition that I have visited this last spring, on evangelistic work, more than twenty good-sized towns and villages where, as far as I can find out, *the Gospel has never been preached*, not even once. Tell him that I have out in the country six Christians who are trying to start up work in their localities, and who are begging me to come out and visit them and preach in their towns and villages (where no work had ever been done, mind you). I have seekers whom I know personally, and whom I hope I have influenced, in four other towns, and I am unable to visit them or help them, except by letter. Then tell that man

whether he still thinks a missionary ought to be left at Aomori, and if he has money, tell him to send me some, to use for itinerant travel!

Two weeks ago I went to see a seeker friend (after repeated requests). He lives half-a-day's walk from here, in a mountain village of great antiquity. Five hundred years ago that village used to be a city of fifty thousand people. There is today the ruin of a huge castle that protected the town. On the top of a nearby mountain is the tomb of one of Japan's Emperors. Old shrines and temples are everywhere. This seeker's father was the first man in this part of the country to raise American apples. He had a firm friend who was a great influence for good in the seeker's family as well as in the villages around. This friend was not a Christian in name, but he used to tell those he knew that in the Christian Bible could be found the teachings of the world's greatest leader. This man died of tuberculosis last winter, and on the morning of his death he called together enough strength to make signs for pen and paper. When brought to him he wrote, in characters I could read plainly, "He said, 'I SHALL LIVE AGAIN!'" He had just enough strength left to sign his name before he died.

GEORGE S. NOSS.

Reflections on My Eighty-fourth Birthday

AS I am getting older, on every recurring anniversary of my birthday, my heart is filled with feelings of devout gratitude to my Heavenly Father because of His loving kindness and tender mercies towards me during all these many years. God has been very good to me, in spite of many hardships at the time of my boyhood and youth. I sometimes think that by the hard knocks I got then and the many privations that were mine, I was being prepared for my future life's work, prepared to meet and to overcome the difficulties which lie along the pathway of the life of every one of God's children, whatever their calling may be. My father died when I was two years old, and my mother was left with a family of seven children with very little

means to provide a living for herself and family. There was no other way left for us children but to be placed in families of relatives and friends. Such was my lot from the time I was eight years old—hard work on a farm with a family whose one concern seemed to be how much work they could get out of me.

Such a thing as sympathy and kindly consideration I hardly knew. I got my board, clothes, such as they were, and a bed to sleep in; and only on very rare occasions a nickel or a dime as spending money. Such was my lot until I was sixteen.

The next five years I spent in attending a private school, during part of the time, and in teaching country school in my native town of Quakertown and in

the community. During this time I had the good fortune to live with my aged mother.

At the age of twenty-one I entered Franklin and Marshall College with the intention of preparing for the Christian ministry. However, instead of entering the Theological Seminary soon after graduation, I married and spent three years in acting as principal of graded schools in New Jersey and Connecticut. Next I entered the Heidelberg Theological Seminary at Tiffin, Ohio, doing some teaching in the Academy and College at the same time. After graduating from the Seminary I received a call to become the pastor of the Millersville Charge, Lancaster County, Pa., and after five years of service as pastor, I was appointed as the second missionary of our Church to Japan where, as is well known, I spent forty years—a service that while it involved some hardships, was ever the joy of my life.

Now on this 84th anniversary, as I look back over this long life, which God permitted me to live, I feel quite certain that my life has been the unfolding of a plan which God had for me when He first called me into being. I can say in the language of the hymn:

“Here I raise my Ebenezer,
Hither by Thy help I’ve come.
And I hope by Thy good pleasure
Safely to arrive at home.”

I look upon my 84 years of life as a missionary, as a monument of God’s amazing goodness and mercy. I believe that He was back of my earlier and later life; that He protected me in times of danger, restored me in times of serious illness, came to my rescue in time of need and distress; carried me safely over land and sea, and comforted me in times of sorrow.

I must relate here an instance which occurred when I was a child two years old. It was after my father had died and when a cousin of my mother was living with us, whose wife we always called Aunt Caroline. On one occasion she opened the trap door of a deep well in order to hang in food to keep it cool and fresh, as was the custom of the people in those days. As a child I was with her as she was going about her work.

Unfortunately after she had placed the victuals in the well, she forgot to shut that trap door, and the little boy walked into it, and was in the act of falling through. It seemed I screamed and she rushed up to the well and lifted me out and thus saved me from falling into a forty-foot deep well, filled partly with water. She thought, and the rest, also, that I had a miraculous escape. Aunt Caroline was brought up as a Moravian, a pious good woman and as a Moravian much interested in Foreign Missions. When I became a minister I paid her a visit (she was almost blind at the time), and told her that I was a minister and pastor. She said, “Surely the Lord saved you as a child for this work.” And when I was appointed a missionary I paid her another visit and told her of my appointment as a missionary and said good-bye. Then with tears in her eyes, she said, “Now I am convinced that God spared your life, that you might preach the Gospel to the heathen.”

When I think of our foreign mission work as regards the present and its future, anxious thoughts arise in my mind, and why? Because it has reached a crisis for want of funds to meet expenses. Unless the people of our Church will speedily come to the help of the Board by paying Apportionments in full, I am thinking of what is going to happen. As regards our work in Japan, I ask myself, What is going to happen to the more than 100 churches and Sunday Schools established? To the two prosperous and successful schools, North Japan College and Miyagi College? What will our missionaries in the foreign field do, if their salaries are not regularly paid; if the expense for the upkeep of the work—School and Evangelistic, is not met? Here is an alarming and threatening situation at hand. Yes, it is the Lord’s work, but it is also ours; it is the Reformed Church’s work, and we are the Lord’s agents in carrying it on, and saving it.

I earnestly and unceasingly pray that no great harm will come to a work that has been really a great success, that it may not suffer an irreparable loss because of the failure of the Church to properly support it. In Japan where we have carried on the work for a little more

than half a century, where we are called one of the most successful Missions; where we have established a prestige and influence for great good, it cannot be, and I wish to believe, that the Church will not permit the work to receive a setback, because we are not willing to pay the bill.

May the Lord bless and sustain the Board in this trying anxious time, and may the love of Christ in the hearts of our people constrain them to do their utmost to save the present situation.

J. P. MOORE.

Lansdale, Pa.

Japan Missionaries Entertain Large Audience with Concert at Miharu

AN opportunity for getting an insight into the work being done by our Mission in some of the smaller communities of Japan came to me a week or two ago when a group of us from Sendai went to Miharu, a small village between here and Tokyo where the Mission has supported a kindergarten for some time. We have no pastor there but the Japanese pastor from Koriyama, a city nearby, serves this community as well as his own. This pastor and the two kindergarten teachers at Miharu wished to start a fund for a kindergarten building and appealed to us in Sendai to put on a concert for them as a means of raising money. Accordingly, a group of five of us prepared a program.

Those who made the journey were Miss Hansen, Dr. Zaugg, Miss Hanold, Yokoyama San, a recent graduate of the Girls' School, having a nice soprano voice, and I. We prepared a program of vocal and instrumental solos, duets and quartets planned to last two hours as anything less would have been considered insignificant by a Japanese audience. The city hall had been rented for the occasion and when we arrived we found a crowd of about five hundred patiently seated on the floor awaiting what we had to offer. Through the latter half of the program encores were constantly demanded so that the program actually lasted over two hours and a half.

As this was perhaps the first concert of foreign music that had ever been given in the community it was made a gala occasion. Most were doubtless somewhat familiar with foreign music through their radios but the majority had never seen foreign musicians "in action." There was some belief that the charge of admission, thirty *sen* (fifteen cents), was a bit high as movie programs were to be had for ten *sen* at the local theatres, but the hall was

filled regardless. The mayor and the head of the schools came back to meet us during the intermission and there was the general air of a special occasion.

I have heard no definite report of the financial success of the concert but it was estimated that something over a hundred *yen* (\$50) had been cleared as a beginning toward the building fund. It is interesting to note that a few years ago the Mission kindergarten committee felt that it would be necessary to close this school but, when it was suggested to the local workers, they refused to let it be abolished and arranged with the village officials to have the use of a dilapidated city building which is now rapidly becoming unusable. With a present enrollment of thirty-eight, a class of twenty having been graduated last spring, the school has become an institution in which the entire community has taken an interest and is an excellent means of drawing more people into the church.

We drove to Koriyama after the concert and there were taken care of at a delightful Japanese inn. Instead of the usual combined sitting and sleeping room, we were given the luxury of three rooms, a sitting room and a sleeping room each for the men and the ladies. The beds consisted of three fat comforts on the padded floor with a fourth comfort for covering. The pillows, filled with sawdust or rice hulls, we couldn't quite tell which, were a bit too hard for our comfort so we made improvised pillows of our own. The whole was much more comfortable than it sounds except that my feet would stick out at the end of the short comforts.

Japanese breakfasts, dinners and suppers are all pretty much the same, with fish, rice, fish soups and more fish comprising the usual menu. The mainstay, of course, is the plain-boiled rice. Our meals

at the Koriyama hotel, however, were made more attractive with chicken, vegetable salad, mushrooms, seaweed, oysters, and other more enticing dishes.

The Sunday morning service at our Koriyama church was made a musical service with our group in charge. Dr. Zaugg gave the address, Kokoyama San and I sang solos, and we repeated a sacred duet and quartet from the program of the evening before. This was possibly the first sacred music that this congregation had ever heard other than the hymns which they sing every Sunday. Here, again, the people were very appreciative and when we left by train for Sendai a number of the church people were down to see us off and added cakes and candy to the gifts that had been given us at Miharu.

I wish that those in the home church who say, as an argument to justify their lack of interest in foreign missions, that the church in Japan, China, and Mesopotamia should be left to work out its own destiny—I wish that all those might some time participate in such a church service as that held each Sunday at Koriyama or any other of our Japanese communities. The spirit is there, the desire for religious expression and inspiration, but of such means of inspiration as great religious music such as has been developed through church history these infant churches haven't the slightest conception. I mention church music as an obvious element that is lacking. These churches have yet to grasp the social program which the church may offer its members. An understanding of religious education and facilities for carrying out such education are discouragingly lacking.

It is along the lines of these more highly developed aids to a full church program that our Sendai schools may

serve as training schools and our evangelistic missionaries may act as advisers. Under the leadership of teachers having a lifetime background of a full church program and specially trained in church methods as well as theological teachings, our seminary can send out pastors more fully prepared to organize churches with an adequate program.

Our Girls' School with its music department and staff experienced in church music offers training along the line of religious music as well as Bible teaching. The North Japan College Chapel which is now nearing completion will have the first pipe organ north of Tokyo in all Japan. Yet in the United States a pipe organ is taken for granted by even the smallest congregation. The college church is one of two among our six Sendai churches that has a regular choir to add to the beauty and inspiration of the weekly services and so far as I can learn none of our outlying churches has a choir. Can you imagine your own church service with no music other than hymns accompanied on a reed organ?

With the foundations of Christianity well laid in these lands where the opportunity to learn of Christ has come late, this is certainly not the time to curtail the program of Missions that has been undertaken by the home church. In the measure to which you appreciate the fuller program of the church as it has been developed at home, may you contribute to the cause which is striving to make such a program possible for the church in these lands where Christianity is in its less developed stages. Only by such free giving can the work which has been established in these lands be carried on to its fullest possibilities.

CHARLES M. LE GALLEY.
Sendai, Japan.

The Chapel at Ogawara, Japan

THE Chapel at Ogawara was dedicated to the Lord on Easter Sunday, 1931. To say the least, the Ogawara Christians are rejoicing over the realization of this long cherished hope. More than 10 years ago they were promised a building. To this end Dr. J. P. Moore, now retired and formerly in charge of the evangelistic work in Miyagi Prefecture, worked for

many years. To him many thanks are due, as well as to the Rev. Alfred Ankeney who succeeded him, and to the Rev. J. G. Rupp, D.D., who while visiting the place in 1919 promised to raise funds for this chapel.

The total cost of the chapel was about \$4,000, and that of the parsonage about \$1,000, of which amounts the local Chris-

tians raised about \$1,000 in cash. The pastor is the Rev. Yohei Inomata who has given 37 years of his life to the work of the church, having previously served at a number of places throughout the *Tohoku* (Northeastern Japan). The fact that the contractors were members of this church accounts in part for the low cost of construction. The two contractors and their workmen are seen at the right of the group shown on the cover page, which was photographed at the ground-breaking ceremony in June, 1930. The pastor is seen seated with a Bible in his hand, while his wife and the Woman Evangelist, Miss Sasaki, are standing directly in the rear.

The chapel is of reinforced concrete, and has a seating capacity of about 400 when both worship and Sunday School rooms are thrown together. It is situated in one of the most accessible places in town, right near the only bridge which spans the river running through the town,

and within less than five minutes from the railway station. The large cross and a part of the tower can be seen from the train. The parsonage is an old style building, very plain and simple, though comfortable.

To the Foreign Mission Board in America, and the people of the Reformed Church who remember our Foreign Mission enterprises from year to year, we wish to express our most hearty thanks for making this chapel and parsonage possible. And we pray that it may in return render a most acceptable service to humanity in the town of Ogawara, Japan, and be the means of bringing peace and quiet to hundreds of hungry souls.

FRANK L. FESPERMAN,

*Missionary-in-charge for Evangelistic
Work in Miyagi Ken.*

Sendai, Japan.



UNION SERVICE FOR SOUTH MIYAGI PREFECTURE HELD IN THE NEW CHAPEL
AT OGAWARA, JAPAN

Dr. D. B. Schneder preached the sermon. Rev. Frank L. Fesperman, and Pastors Hasebe, Sato and Owa also attended and took part in the service held in the interest of "The Kingdom of God Movement."

A Cheering Letter from China

Chien Chia Kai, Wuchang, Hupeh.
November 30, 1931.

Dear Dr. Bartholomew:

The blessings of the glorious Festival be upon you and yours, and may all the joy and newness of hope and life, springing from this Advent of God Himself into our world, fill your heart throughout this day and through the coming year.

What would we do in times like this if we had not the assurances which this day brings with it? That day and its terrible, yet glorious aftermath, are what give the heart its anchorage in times like these. Never will man dare say, there is no hope because the God of Heaven careth not. The love, of which that day was the expression, still reaches down into our lives and enables us to be glad. The final victory cannot lie with the forces of evil: for they always arouse the antagonism of men by their very accomplishments. But these times teach us how necessary it is for us to practise the same vicarious spirit, in this same world, in order to bring about the defeat of evil, and the coming of that better day for man. It makes us realize what it cost God when we too enter into the fellowship of suffering with Him. It may sound peculiar to an outsider, but to the Christian of experience, there is a wonderful experience of joy in that fellowship of suffering which nothing else can simulate. And you have been having plenty of this experience during

recent years. We have not been unobservant of it, and merely pray, that the great Overshepherd of the flock may also grant you the grace that is required to meet these hard experiences, which only contribute their joy after they have been endured.

May the New Year be full of the manifest presence and help of the Lord Whom we serve; and may you see that He has not shamed your faith in Him, but has given you new evidences of the fact, that He who believes Him and goes forth undertaking great and difficult tasks in His name, is the man, who always has pleasant surprises in store of the wonderful works of God.

May those little children in your home help to renew your spirit and stimulate all your finest hopes for coming generations through the movement which God Himself set in operation on the Day we celebrate. Show them what joy and happiness the little Babe puts into the lives of men. Little folks learn most from the manifestation of the things we assure them are the rewards of our faith in God. You have always exhibited the power of a mighty faith before the Church, and now may your many experiences of His faithfulness enable you again to carry over the Church to the day when the sunshine of His love will be plain again to those of little faith. This is my sincerest hope and prayer for my venerable Chief.

Very cordially and faithfully yours,
PAUL E. KELLER.

Board of Foreign Missions

Comparative Statement for the Month of November

Synods	1930			1931			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$11,126.19	\$535.00	\$11,661.19	\$7,834.39	\$2,132.98	\$9,967.37	.....	\$1,693.82
Ohio	4,526.27	1,234.31	5,760.58	2,860.30	202.00	3,062.30	.....	2,698.28
Northwest	1,169.40	13.00	1,182.40	714.11	50.00	764.11	.....	418.29
Pittsburgh	1,520.87	284.28	1,805.15	1,081.44	110.00	1,191.44	.....	613.71
Potomac	2,062.00	441.47	2,503.47	2,662.81	428.00	3,090.81	\$587.34	.....
German of East..	826.05	15.00	841.05	607.05	35.00	642.05	.....	199.00
Mid-West	883.20	.....	883.20	1,795.50	28.00	1,823.50	940.30	.....
W. M. S. G. S. ....	.....	2,353.70	2,353.70	.....	2,249.07	2,249.07	.....	104.63
Miscellaneous .....	.....	.....	.....	.....	10.00	10.00	10.00	.....
Annuity Bonds .....	.....	.....	.....	.....	3,500.00	3,500.00	3,500.00	.....
Totals	\$22,113.98	\$4,876.76	\$26,990.74	\$17,555.60	\$8,745.05	\$26,300.65	\$5,037.64	\$5,727.73
							Net Decrease.....	\$690.09

Fruits of the Gospel in China

IN March a young man was baptized at Luki. He comes from a Miao village some twelve miles from Luki. The seed of the Gospel was first planted in his heart when as a boy of eight he learned from his grandfather that his father's dying wish was for him to go to the Protestant Church, study the Bible and then partake of the blessings that would be in store for him. The father was a student in Shenchow before the 1911 revolution. While in the city he attended many meetings held in the Church and in the town meeting hall. He learned a little of the love of Jesus, but not enough to come out into the open and acknowledge that he was an enquirer or that he was interested in the teaching of Jesus. After he had returned to his native village for several years he became sick. Finally, he decided that the only thing for him to do was to travel to Shenchow, enter the Mission Hospital and let the Christians there take care of him. He reached Shenchow just after the missionaries had departed for Shanghai at the time of the revolution . . . and he found the hospital closed. There was no help to be had. The sick man was accompanied by his father. So, the two set out on the more than thirty mile journey back to their village home. But, after they had traveled some twenty miles and had reached Luki, the sick man became worse and then passed away. Just before he died he uttered the message that was faithfully passed on to his son.

After the son reached the twenties he discovered that there was a Christian in Hsichi . . . a man who about that time had come out into the open as a convert to Christ. The young man dropped in often at the store of the Christian and asked questions. The fine old Christian gentleman was glad to answer questions, for he considered it a real privilege to witness unto his Lord and Master. The young man kept in mind his father's dying wish and bought Gospel portions and books and studied. When Evangelist Cheng took over the work at Luki he made frequent trips to Hsichi, the market town nearest the country village of the young man, Mr. Hu by name. Hu was soon led to the Evangelist by the Hsichi Christian. Earnest study followed, ques-

tion after question was raised, explanations were given—and Mr. Hu took the stand for Christ. Last spring he was baptized. The seed of the Gospel sown in the boy's heart when eight years old bore fruit twenty years later.

In his village, Dung Deo Tsai, there are other ardent enquirers and the people generally are friendly. At the last Chinese New Year Season the villagers talked over the matter of buying incense and paper money to sacrifice to the gods, but due to their regard for the things that the young Christian stood for they bought just half as many supplies as in 1930! That decision made Mr. Hu quite happy. He hopes that within another year or two his native villagers will not want to buy *any* incense or paper money. Evangelist Cheng has spent a number of weeks at different times in this Miao village, and he too expects to see a rich harvest for the Master from that community. A few years ago the village was the seat of an influential bandit group. If the people can be won to a rich, abundant, peaceful life in Christ, all of Luki county will continue to reap the benefit. At the time the bandits were in power, the young man who is now a Christian, refused to have anything to do with them, even though he was of the same name and family.

* * *

One old gentleman who was baptized at Danchi last March spent the several days of our sojourn in the town at the Chapel with us. On every opportunity he was reading his Bible or was asking questions. His days with the Christians at the Chapel were especially happy ones for him. And, upon his being baptized the tears could not help but come. The joy of being taken into the fellowship of Christ through the Church was so great to him that his emotions overflowed. In Hwangtupu in May two of those baptized walked five miles each to come to the service and the third . . . an old man eighty-one years old . . . walked three miles. We praise the Lord at His manifestation of love and power to these new converts.

GEORGE RANDOLPH SNYDER.
Shenchow, China.

Where is the American School for Boys?

By REV. DAVID D. BAKER

A QUESTION oft-repeated in Baghdad a few years ago was, "Where is The American School for Boys?", to which the answer was, "In Sinak," Sinak being the name of the section of Baghdad in which the School is located. But today the tables are turned. Only yesterday one of our teachers told me that he has heard on several occasions the Sinak section of the city being described as that section in which is found The American School for Boys.

The history of my experience in the school is yet very brief, but I want to record a few events of that short experience which add significance to the change implied in the paragraph above.

Four years ago The American School for Boys staged the first school field day that was ever held in Baghdad. The idea has taken such root that last spring was held a field day, sponsored by the Depart-

ment of Education, in which eight of the schools of the city participated. His Majesty, the King of Iraq, attended and awarded the trophies and medals. Simply to have planted the idea of athletic development is no small contribution, but The American School has done for this field day idea what is of infinitely greater importance—it has introduced into Iraq athletics the spirit of good sportsmanship. In a letter written the day after the city field day, the chairman of the committee which had been in charge of it wrote to our Chairman of Athletics, stating that both on the field and in the bleachers the boys from The American School had displayed a spirit unknown to the other schools. He went on to say that those, who like himself, were working in the government schools not only noticed this achievement on the part of our school but found in it an ideal toward which they



KING FAISAL DECORATING BOYS' SCHOOL STUDENT AT ATHLETIC MEET

The Minister of Education and the Director of Education of Iraq are standing to the right of the King.

might aspire. No longer does any one in Baghdad who is interested in athletics ask the question, "Where is The American School for Boys?"

I had an hour's interview yesterday with the father of one of our boys who had failed to pass off his conditions and as a consequence was refused admission to the higher class to which he devoutly aspired. The father is a member of the Iraq Senate and one of the very influential men in business and politics. I am told that our action in refusing to allow the boy to pass regardless of his marks is a very rare occurrence in this country, that is, when wealth and prestige are concerned. But the father was most reasonable, and he graciously accepted the decree of the School. At the close of our interview, he volunteered his profound regret that there had been no school like this in Iraq when he was a boy. Nobody today asks, "Where is The American School for Boys?"

One day last week I went with one of our teachers to call on the principal of the large Moslem theological school which is located in a suburb of Baghdad. The fine faced old fellow has been chosen as a representative of the Moslems of Iraq at the big Moslem conference which will soon assemble in Jerusalem to discuss the question of the Caliphate. Even though he had previously refused to call on one of our teachers who resided in the School, he accepted our invitation to come to our Edison Day exercise, had tea in our home afterwards, and has promised to address the Arabic Society of the School on the relationship of the Koran to the Arabic Language. Even the highest Moslems know where The American School is, and that Sinak is that section around it!

The exercise of remembrance, honoring Edison, to which I referred above, was held yesterday in the garden of the School. This exercise had grown spontaneously from the Arabic students who, feeling their indebtedness to the great inventor, desired to make some public expression of it. They secured four prominent speakers, among them Az-Zahawi, one of the most revered poets of

the Arabic-speaking world who had been inspired by the news of the death of Edison to compose a poem. The Arabic students had had a picture of Edison enlarged, and framed, and they had asked Mr. Sloan, the Chargé D'Affaires of the American Legation, to come as representative of the United States and accept the gift of the picture. The presence of Mr. Sloan as well as that of the great poet brought our program into the limelight of the city. The four highest members of the Department of Education, including the Minister, about 20 members of Parliament, including the Senator-father spoken of above, were a few of the important men who composed a large part of our audience of above 400. After the exercise the Schlegels and Bakers entertained about 40 of these people at tea. Baghdad knows The American School for Boys!

This past week I had the privilege of meeting three members of Nuri Pasha's Cabinet. It will be remembered that when Dr. Rupp was in Baghdad last spring, he and Dr. Staudt had an interview with the King and immediately afterwards with Nuri Pasha, the Prime Minister. Both of these eminent personages gave their word that the Government of Iraq was willing to grant some land on which The American School might construct new buildings. Our formal request for the land was delayed, however, by the fact that a bill regulating such gifts which had passed the lower house of Parliament failed to get through the Senate before that body adjourned. Parliament has now reconvened and it is likely that the bill will soon be passed. Amin Zekki Pasha, one of the three ministers I met last week, advised me to make immediate request for the grant, and he gave me his promise that he would personally engineer the petition through the Cabinet. How large the plot of land will be and how soon the grant will be made are problems about which we can only speculate. What we do know with absolute certainty is that the present Government of Iraq is in sympathy with our hopes for a permanent home for The American School for Boys. The Government of Iraq knows The American School!

Ours is a school where Christian and Moslem and Jew live and work together in an atmosphere which we are trying to make Christian in fact as well as in name. The 375 boys who compose our student body represent a typical cross section of our social order—we have boys from the mud huts of the refugee camps and from the palaces of the ruling family of Iraq. Ours is an opportunity for the development of the leadership of a nation which stands at the threshold of its national

autonomy—an opportunity unsurpassed elsewhere in the world. But the means at hand are woefully inadequate. We are housed in rented buildings, used formerly as residences; we are in a built-up section of the city, denied the open spaces for play; our equipment is that of the country school of 40 years ago—in fact, we cannot go on indefinitely, unless—unless America comes to know us as Baghdad and all Iraq does now! Dr. and Mrs. Staudt must not come back empty-handed. Baghdad, Iraq.

Seeing Baghdad from the Tigris River

BY REV. CALVIN K. STAUDT, PH.D.

HAVE you ever floated down the Tigris River in Baghdad, in the evening as the sun reflected its last rays from glazed domes and minarets? Great is the sight, and many are the monuments of present day achievements and the remains of a more glorious past. By being intelligently guided you will be able to learn a great deal of the Arab World, the Moslem religion, the newly born nation and the city of the Arabian Nights tales. Seeing the city in this kaleidoscopic way will also challenge you to high endeavors for the uplift of its people and motivate you to share Christ and the blessings He has given you.

The best way to float down the Tigris, through the city, is in a *bellum*, which is like an ordinary boat; or, if you desire something more unique or ancient in its use, then step into a *gufa*. The *gufa* is a round basket-like boat, made of woven reeds and caulked with bitumen to make it waterproof. It is the oldest means of transportation on the Tigris and is still much in use. The one drawback of the *gufa* is that you have to stand; or, peradventure, should you squat in its flat bottom, you will find that the current is constantly turning the boat round and round, so that you cannot keep your gaze fixed upon the object of interest or admiration.

To see everything of interest and importance we have to start a few miles above the city proper, above the pontoon bridge that connects two of the suburbs of Baghdad. As we float on the rapidly moving current toward the bridge we see to the left a mosque, which is a Mohammedan place of worship, with a dome and minaret—the latter being a tower-like structure from which the *muezzin* is called five times a day: "Come to prayer. God is great. There is no God but Allah, and Mohammed is his prophet." This particular shrine holds the bones of one of the four legalists of the Mohammedan religion, Abu Hanifa, a great man in the minds of most Moslems. The shrine is visited by pilgrims from the Moslem world.



TWO MEN IN A GUFU ON THE TIGRIS RIVER

Within the precincts of this mosque is also a Theological School to prepare young men to serve Islam. Mullahs, that is those who have charge of a mosque, receive a theological training just like Christian ministers. They are taught Moslem thought, Moslem history, Moslem law and the teachings of the Koran. Thus the Mohammedan religion is kept alive through its history, its stated prayers, its great feast days and fast, its pilgrimages to Mecca and other shrines, its sacred book, and through a leadership that is trained to lead. The 3,000,000 Moslems of Iraq and the 245,000,000 Moslems of the world are not without shepherds.

Looking from the river in the opposite direction we behold a wonderful sight. The golden rays of the sun reflect from golden domes and minarets. It is the skyline of the sacred mosque of the Shiah Moslems at Kadhemain. The mosque has four golden minarets that rise far above the squalid city, pointing skyward and guarding, as it were, on four sides, the two golden domes, beneath which are buried two immams. The whole population of the city is supported by the income derived from the pilgrims that daily throng its streets and the precincts of the great mosque. Kadhemain is a holy city, and a non-Moslem who ventured to enter it before the Great War did so at the risk of his life; and even today one is not altogether safe without an escort, and should he venture within the mosque death will likely be his reward.

The inhabitants of this city are Shiahs. The Moslems, as may be known to some, are divided into two sects—Sunni and Shiah. The Shiahs, who dwell largely in Iraq and Persia, are decidedly more ignorant, more superstitious, and more backward than the Sunnis; and their religion is fused with many heathen beliefs and rites. Over half of the Moslems in Iraq are Shiahs, who need our help the most. What makes the work that has been begun in Iraq so important is that it is a work for both Sunni and Shiah Moslems.

We see a wonderful sight, but we also have a wonderful thought as we look

out upon these golden elevations. This is a holy city, which has been closed to the Christian message and the Christian influences; but now the door has swung open in this and the other holy cities of Iraq to Christian influence. Dr. Nicholas Murray Butler said the other day that every one who opens even a small door is a contributor to the future of mankind. The door that opened to the penetrating influences of Christianity and to the saving personality of Jesus Christ assuredly is no small door. It is a big door and the American School for Boys in Baghdad opened that door. Today boys from influential families from three of the Shiah holy cities are students in our School. The story of how the door was opened reads like one of the romantic tales of the Arabian Nights; but we dare not pause to tell the story, for by this time the bellum or gufa in which we row has drifted beyond the bridge connecting the two suburban towns.

And now we see to our right, standing in the midst of stately palms, a more or less pretentious building, designed originally to be a unit of the Beit el-Ulm, an Arab University; but it was a dream that never came true. It is now the parliament building of the Iraq government. In it the laws for the new nation are made, for it must be remembered that Iraq is a constitutional monarchy. The government is modeled after our Western, democratic governments—a legislative body of two houses, a prime minister and ministers of state.



MAUDE BRIDGE ACROSS THE TIGRIS RIVER AT BAGHDAD

The legislative body is a very colorful and varied assembly—made up of *effendis*, who appear in European clothes and wearing the sudara; of Bedouin *sheikhs*, who take pride in wearing their long flowing abbas, and for a headgear, the kefieh and agal; of *sayids*, descendants of Mohammed, who wear broad, green bands around their turbushes or turbans; of *hajjis*, who have made the pilgrimage to Mecca and who also are privileged to wear the colors of the prophet; of *mullahs* or religious sheikhs, who wear the white turban and spotless flowing robes; of Jewish and Christian dignitaries, who appear in robes, either of flashing scarlet or stolid black or rainbow colors. Indeed, it is not an exaggeration to say that the legislative body itself has the appearance of a rainbow.

Withal, it is a true legislative body, and most of the legislators are working hard and doing everything to give to this newly-born nation a good government. More than once have I sat, as a spectator, in the sessions of this legislative body and was an honored guest at the opening of parliament, when the king made his address from the throne. There is something noble in the patriotism of the people and the rising tide of nationalism, which is so patent. For centuries these people had been a subject people, subject for a long time under Turkish rule and then for a short time under British tutelage. But now "Iraq or Mesopotamia, as it once was known, has reached full national status, so that the League of Nations expects to declare it of political age this year." A new and independent nation is being presented to the world, bearing out Woodrow Wilson's idea that mandated areas should be surrendered. Iraq, having an area equal to that of New York, New Jersey, Pennsylvania and Ohio combined, is thus the newest nation on the face of the earth.

On the opposite bank of the river lies a beautiful Persian garden, reminding us of Tennyson's couplet:

"By Tigris' shrines of fretted gold,
High-walled gardens, green and old."

It is a garden, however, without a wall and stands high above the river's edge. Its many flowers, its variety of roses, its

sunken beds, its foundations and pools—make it a thing of beauty and a joy forever. And what is lovelier than to sit in an Oriental garden in the cool of the evening? No wonder tradition has it that the Garden of Eden or Paradise was along this river. Coming to a garden like this from the heat and the dust of the desert is like entering paradise.

This particular garden belongs to the Minister of Education; and his house, which is one of the fine houses of Baghdad, being called by the people a *kasr* or castle, faces the garden. This garden and house is a rendezvous for many and every evening prominent men from Baghdad and Kadhemain assemble here, to disseminate and discuss the news of Iraq and the rest of the world. The Minister is a friend of the American School, of which his son is a graduate.

By this time the boat has floated around the bend of the river and passed the place where the river broke the bund a few years ago, making Baghdad an island. We are opposite the king's palace, or more accurately, palaces; for two buildings, each a story, were built for His Majesty King Faisal: one in which the administrative work is done and the other in which His Majesty receives and entertains. On the great Moslem feasts the king formally receives to accept congratulations. Those are great social functions, and the elite among the foreigners and the nationals, in their finest garbs and with their best manners, are always present.

A little over ten years ago Faisal was proclaimed king of Iraq. He is a son of the former ruler of the Hedjaz, King Hussein, who recently died. The forty-four-year-old King of Iraq is also a direct descendant of the founder of the Mohammedan religion. His brother, Abdullah, rules over Trans-Jordania, while the older brother, ex-King Ali, who ruled for a short time over the Hadjaz after his father had abdicated, resides in Baghdad, and is appointed regent whenever the king is obliged to go to Europe for his health or in the interest of his kingdom. King Faisal has been generous to the American School, granting favors,

giving advice, sending his own relatives as students and wishing that we would make the School the central institution of learning in his kingdom.

Below the Royal Palace and on the same side is the Royal Hospital and the newly-founded Royal Medical College. Both are national institutions, but, to a certain extent, directed and manned by British doctors. "The hospital is splendidly equipped, so much so that there is no hospital like it between Cairo and Peking, yet it started a decade ago with little or more than nothing." Every day the hospital treats over 1,000 out-patients, of whom approximately one-third are new cases. About 4,000 operations are performed yearly; and yet this is only a fraction of the people who should be treated and receive medical attention. It is a great sight to see multitudes crowding daily at the doors of the clinics, seeking aid and relief. Trachoma, bel-hazia, tuberculosis are the most ravaging

diseases. In the Medical School young men are trained to go out to the outlying districts to heal and give health.

The current by this time has carried us into the very heart of Baghdad, and from now on we see, not only the institutions and buildings of interest and importance, but also the varied and spectacular life of the city. We pass on our left, in rapid succession the prison, which seems popular; the Ministry of Defense, in the ruined quarters of a castle; the red palace of the queen; the library; the secondary school of the government; the serai, in which are the government offices; the law courts, where seemingly in these days of depression as much business is done as in the bazaars; the Teachers' Training College, where young men after having completed six years of primary school work are trained for three more years to teach in the schools of the country.

(To be Continued)

Our Young People

ALLIENE SAEGER DE CHANT

Your Mission Texts

WHEN I first faced the sixty-five girls and a sprinkling of boys who had chosen to study "Treasures in the Earth," by Fred Hamlin, at the Collegeville Conference, I was almost "gassed" as my Pigeon Hills neighbors might phrase it. I expected a class of ten or a dozen, and here, one of the largest classrooms of Ursinus College was crowded with high school juniors and seniors, several teachers, some factory and office folks, and a pastor's wife or two! And the missionary conference could let me have them for but five one-hour periods.

We got busy at once, however, and decided to approach our study of "Christianity and Rural Life Around the World" from half a dozen angles. Papers were passed around and each member signed his name to the challenge that offered the strongest appeal: Worship, Symphony of Arts, Dramatization,

Presentations, Projects, Posters, even Odd Jobs!

The first three to sign for Odd Jobs constituted that group, and the others averaged eight each, the most popular being dramatization. The committees arranged themselves in various parts of the classroom, appointed a chairman, and began to map out their plans, while I went from group to group, ready to be of service.

The Odd Jobs Committee took charge of the bulletin board and reference shelf, and managed roll-call. Each class member was given a number, which he was asked to repeat to the roll-call chairman as he entered the class-room, thus conserving precious time. Bulletin board material consisted of maps, pictures of rural folks and children around the world, contributions from the Symphony of Arts Committee, such as Millet's pic-

tures, Hobbema's Avenue of Trees, and the like; and pages from the leader's album of photographs gathered in mission lands, were studied and shared.

Every other group combed the text for possibilities pertaining to its special task, and voted to report on days agreed upon by the entire class. Two dramatizations were given, and the class was asked to mark additional dramatic material in the text. Each member of the Posters group submitted a poster, and the chairman gave a list of other "possibles." The Presentations Committee demonstrated how various chapters might be handled, and invited our Oscar M. Stoudt, of Sendai, Japan, to give his impression of the personality on whom the Toyohiko Kagawa chapter was based. The Worship Committee listed on the blackboard not only appropriate Biblical references, rural parables and hymns, but also portions of the text. Mrs. Calvin K. Staudt, of Baghdad, and Miss Mary E. Gerhard, of Japan, were guests of the Projects Committee and offered specific suggestions; and members of the class joined

with another, in leading the entire conference in an inspection of the Witmer Model Dairy Farm, nearby, where the proprietor-owner, and member of our church at Trappe, gave a talk on his problems.

The climax came on the closing day, when, in the chapel of the college church, the Symphony of the Arts Committee presented a program. The class and the visitors were so impressed with the possibilities of combining music, art and poetry, that a whole half hour of the free time before lunch was stolen!

Nor is that all, for one of the youngest in the class, chairman of the Presentations Committee, wrote in reference to a like course at Camp Mensch Mill, "I bet those boys and girls studied so hard on that book that they could tell you all about it backwards!"

Out of joyous experience, therefore, I recommend a similar treatment of YOUR mission texts, in or outside church-school classes, with periodical reports and challenges to the school as a whole.

Children's Corner

WHEN next you go to a museum, to the town library, or browse through the books in your very own house, do look for a picture and the story of the Three Famous Monkeys of Japan. Your "Miss Alliene" saw them in the famous Iyeyasu Temple, in Nikko, Japan. They are carved in wood along the frieze of the outer temple, and I had to crane my neck to see them. The monkeys are seated together, and about them are flowers and symbols of painted wood. One monkey has his paws over his ears; the middle one covers his lips with his

paws, and the one on the right hides his eyes behind his paws. Silently they ask us to

Hear no evil
Speak no evil
See no evil.

Shall we nod a "Yes" to them this New Year of 1932?

P. S.—Should you be journeying Hanover-way, do stop in at the Log House and let me show you The Three Monkeys in a framed picture, and in art—carved out of Sendai wood.

"Enclosed find draft for \$1.00, for renewal of my subscription to the magazine. May its good work long continue."

MISS EMMA SWEITZER, Kalamazoo, Michigan.

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

A Prayer for the New Year

HELP me, dear Lord, in this new year to be
Ever sustained by a vision of Thee,
Patient, unchanging, and knowing my need,
Ready to use me Thy dear Lambs to feed,
Ready on me Thy true joy to bestow,
Able to show me the way I should go.

Blindly sometimes I must press on my way;
Clouds gather round me and ofttimes I stray,
Losing, forgetting, that vision so bright.
Teach me to trust Thee in darkness and night.
Teach me to know that though I may not see,
Thou knowest all; I can rest safe in Thee.

Help me my brother more truly to know,
Climbing, like me, with feet stumbling and slow,
Like me aspiring to be true and fine.
Grant understanding, more patience be mine,
Till 'neath his failure and victory I see
Steadily shaping an image of Thee.

JESSIE AUGUSTA MAXWELL,
in the Christian Endeavor World.

The Air and Prayer

By MRS. F. I. JOHNSON

*"If radio's slim fingers can pluck a melody from night
And toss it o'er a continent or sea;
If the soft, petaled notes of a violin
Are blown o'er a mountain or a city's din;
If songs like fragrant roses are culled from thin blue air,
Then how can mortals wonder
If God hears prayer?"*

IN every part of the world where the airplane dips its wings and ties up the world to them you will find on February 12th next earnest groups of women and girls gathered together for the purpose of uniting their hearts in using the very real medium of the air through which to speak to the Great Heavenly Father of us all in behalf of the whole world, especially of its childhood.



SRA. ELISA STROZZE DE PASCOE

Perhaps no two countries are more vitally in the thought of the world today than are Mexico and India. It is from these two nations that the World Day of Prayer Committee has chosen the two women to prepare the "Call" and the Program for the 1932 observance—Sra. Elisa Strozze de Pascoe and Mrs. H. A. Yusufji.

Though born in the state of New Mexico, of Swiss and Spanish parentage, Mrs. Pascoe's family moved to Mexico when she was five years old. She has always considered Mexico as her home and is a Mexican citizen.

Her parents were Catholics but they sent their children to Protestant schools and from her earliest youth she attended Laurens Institute, a mission school in Monterey. Her American schoolmates invited her to attend the English Sunday-school. However, she often attended mass at four o'clock in the morning and also took pains to inform everybody that she was a Catholic.

The day came when she found herself face to face with the need of decision. It was not in vain that she had throughout her primary and high school years listened every morning in the chapel to the hymns, the Scripture reading and the short talks of the teachers. She began to long for a Bible of her own but feared to ask her parents for it. She began to pray for one as she heard in Chapel the reading of Matthew 21:22. On her sixteenth birthday she was rejoiced to receive the gift of a Bible from four of her teachers. Immediately she turned to the New Testament and underlined the verse which had been such an inspiration to her. She spent much time with her Bible (which she still keeps), but at the same time she had many Catholic friends who were trying to persuade her not to attend a Protestant church. The climax came two years later. It was Holy Week, and one who has spent Holy Week in a Catholic country cannot fail to be impressed with the varied ceremonies and the numberless pilgrimages to the many shrines. Good Friday found her in the Cathedral with two fanatical friends. They listened to the priest as he spoke of the Seven Last Words. The sermon made a deep impression on her young soul, and at the end of the service all present were invited to consecrate their lives to God by signing their names in an immense book kept in the adjoining chapel.

At the same time revival services were being held in the Methodist Church and all her friends were praying for her. The pastor talked to her of the need of a definite acceptance of Christ as her personal Saviour. She had read many books on salvation through faith so that before the service was over God deeply convicted her of sin, and suddenly the light of the knowledge of Christ as her personal Saviour filled her life with joy. "Old things passed away, all things became new."

Two years later she entered the Training School in Nashville, Tennessee, where she completed the prescribed course of study in the Biblical Department.

At the same time romance made its appearance. A young preacher from

Mexico, whom she had never seen in her country, came to Nashville to enter Vanderbilt University. As they were the only Mexican students they soon met and naturally had to practice their beautiful Spanish language.

After graduating she worked for two years in Holding Institute. By that time Mr. Pascoe finished his theological course and they were married in 1916, returning at once to Mexico City, where Mr. Pascoe served as a pastor. In September, 1930, when the two Methodisms were united, Mr. Pascoe became first bishop.

Last year Mrs. Pascoe was elected president of the Union Nacional de Sociedades Femeniles Christianas (an interdenominational union of seven denominations: Presbyterian, Disciples, Friends, Pilgrims, Nazarene, Congregational and Methodist). The special work of the Union is the publication of a paper "Antorcha Misionera" which circulates in Cuba, Puerto Rico, Colombia, Argen-

tina, among Spanish-speaking people in the United States and in Mexico.

Is it now strange to you that Mrs. Pascoe, one mighty in prayer and works, should have been asked to prepare the "World Call to Prayer"? May the air be filled with prayer on February 12, 1932.

If you had been in Whittier Hall, of Columbia University, during 1929 and 1930, you would have seen passing in and out in quest of her M. A. a beautiful young Indian woman from Lucknow. It is she, formerly Helen Tupper, now Mrs. Yusufji, to whom we are indebted for the program for February 12.

For some time Mrs. Yusufji was a member of the faculty of Isabella Thoburn College. Her marriage to Doctor Yusufji, a graduate of Princeton, takes her to Jubbulpore where they will work in the Theological Seminary. Her specific field is to be the wives and children of the preachers, the end in view being the preparation of consecrated Christians who will devote their lives to the service of their country. Mrs. Yusufji writes: "I hope that this program will help Prayer to mean to many other young women what it means to me. I have not had an easy life; it has been the prayer of faith that has strengthened me at every turn."

These two women, one from age-torn Mexico, the other from storm-tossed India, see but One Hope for the world—it is in Him who taught us to say, "Our Father."



MRS. H. A. YUSUFJI

Word has just reached us of the passing of Mrs. C. H. Hinkhouse, Omaha, Nebraska. Not only was Mrs. Hinkhouse an active worker in the local church but also in the church at large. Lincoln Classis of Midwest Synodical Woman's Missionary Society has lost its first Vice-President and its Thank Offering Secretary, both of which offices Mrs. Hinkhouse held at the time of her death. Many friends throughout the Church mourn with the family and the Woman's Missionary Society of General Synod extends its sincerest sympathies.

Christ Comes to the Village

Dramatization which may be used in connection with a review of the text book, "Christ Comes to the Village." It was presented at the Milwaukee Interdenominational School of Missions by members of the Woman's Missionary Society of Grace Reformed Church. The hymns suggested are found in "Immortal Songs" and may be sung by the entire group or as a duet or quartet. One stanza of each hymn was used. The Milwaukee Society used what was available for costumes and scenery. For the Korean scene the girl carried a large hammock needle to represent weaving. The handmill for Scene I was made from two cheese box lids painted gray and put together so that they revolved. For some of the scenes there were "real" costumes and for others there were not.

SCENE I

A village of Palestine at the time of Christ. Mary and Sarah are sitting at the grindstone.

Hymn—"The Lord is My Shepherd."

MARY—I get so tired turning this heavy wheel, and it takes so long to grind enough meal for my family! (*Sighs.*)

SARAH—It just seems that way to you, Mary, because you are tired before you begin your day's work. Since your little Samuel became sick you have cared for him day and night, and that is many months now. Just guide the stone with your hand and I will push with the strength of two.

MARY—You have always been so kind to me and have made my burdens light whenever you could. Sometimes they seem so heavy that it seems as if they would crush me.

SARAH—Do you not remember when Hannah came home from the Passover Feast last year she told of a Wonderful Man that she had seen in Jerusalem? People acclaimed Him as a Prophet and a Teacher, and some even declared that He was the Messiah. He said that He would help those that are heavy laden, and Hannah said that He healed the sick, made blind men see, and even cleansed the lepers. If He would only come to our village then you could take little Samuel to Him, and when he is well again, then your other burdens will disappear, too.

MARY—How often have I thought of that same thing during the long night watches, but our village is so small and insignificant that a great Teacher will never take the trouble to come here. But I do hope that when Hannah returns from the feast this year she will tell us more about Him. She should be back almost any day now. I hope she will remember

some of His words and share them with us.

SARAH—Why, here she comes now. But, see, she walks so slowly and with such a heavy step that she does not seem like herself. (*Rises to greet her.*)

MARY—We just hoped that you would be back soon, and that you would bring us news about that Teacher whom some call the Messiah, of whom you told us last year.

SARAH—Did you see Him? Did you hear Him teach? Will He be coming to our village soon? Does He still heal the sick?

HANNAH—No, I did not see Him, nor did I hear Him teach. But when we pilgrims left Jerusalem, just outside the city wall, we saw the cross lying upon the ground on which He had been crucified just before the feast. I had looked for Him in the temple and when I did not find Him and asked about Him, they said that He had been arrested as a traitor and a blasphemer and had been condemned to death. I can scarce believe that what they say is true, but I did see His cross.

MARY—Then our village shall never know His presence and our sick can never feel His touch!

SARAH—Christ will never come to our village!

Hymn—"Beneath the Cross of Jesus."

SCENE II

Arabia

MOTHER—So you tell me that this man Jesus Christ went about from village to village, taught the people, healed the sick, made lame folks walk and blind folks see?

MISSIONARY—Yes, that is what He did, and preached about the Kingdom of Heaven.

MOTHER—Why, I know Him! When I was a little girl He came to my father's village, and He did just those things. He spoke so kindly even to us children that after He left we felt lonesome. We were grateful, too, for father had been sick a long, long time, but He gave him some medicine and then he got well again. But just about that time I was given in marriage and I have never been back to my father's house, nor have I ever seen or heard of this Wonderful Man again.

MISSIONARY—Oh, but Jesus lived many, many years ago, long, long before even your grandfather was born. You never could have seen Him.

MOTHER—Well, there was such a person there, that I know, and since that time until now I have wondered whether I will ever hear such wonderful words or see such remarkable healings. Or is this village over which my husband is chief so far removed that Christ cannot come to it?

MISSIONARY—The Christ can come to your village now, and is coming through His modern disciples, the missionaries, those men and women who have heard the call to do His work and to carry His gospel to the ends of the world.

Hymn—"Go, Heralds of Salvation, Forth."

SCENE III

India

Voice off stage sings "Jesus Christ is the Savior of My Soul," from "Melodies from Hindustan"; Mary Means (Methodist Board), or use any hymn about the soul.

MOTHER—Since Shansi attends the Mission School she is so happy and sings as she attends to her daily tasks. She does them well, too, even those that she used to shirk. But this song about the soul which she sings so much, has set me thinking. I wonder whether those teachers at the school do not know that the soul of a woman must pass through many rebirths before it can ever attain heaven. Perhaps this new God "Jesus Christ" has some special power and He may be able to do it. If they would only bring an idol of Him to our village, I am sure that every one would worship Him, surely all the women would.

SHANSI (*who entered during the above*)—Why, mother, it sounds so funny to hear you talk about an idol of Jesus. You can't make an idol of Him of wood or stone. You carry Him right with you in your heart, and you worship Him in the things you do and the words you say, and the love which He plants right within us. My teachers have brought Him right here to us. He has come to our village.

Hymn—"Jesus, I Live to Thee."

SCENE IV

Korea

MISSIONARY (*entering room while woman is weaving*)—Don't let me interrupt your work, for you are nearly through with that bolt, are you not?

WOMAN—Yes, it is almost finished and ready to take to the Kiyō market tomorrow.

MISSIONARY—To Kiyō! Why, that is ten miles from here. Isn't there a market closer than that?

WOMAN—Yes, but the price is a few sen better at Kiyō. If I start at daybreak the baby scarcely wakes when I tie him on my back and put my basket of cloth and eggs on my head. By walking at a good steady pace I can get there before much of the selling has begun. Every sen counts if we are to pay the tuition of 80 sen a month needed to keep our son in the government primary school. (*The missionary looks about the room as the woman speaks.*) It does look as if the farm had moved into this room, doesn't it? It stays so cool this spring that I decided that I had better move this setting hen here in the house. In that box are some sweet potato plants that should get an early start.

MISSIONARY—A setting hen surely needs a cozy place, and young plants must be carefully guarded against frosty nights. On my way here to your house I tried to find the Pak family that used to be such pillars of the church but I could not locate them. Do you know where they are?

WOMAN—Oh, yes, you knew Mrs. Pak from last year's Bible Institute. When the government irrigation system was put in, it diverted the water from their farm. After that the land was

worth so little they sold it to a big landlord and have gone to Manchuria. Sometimes we are afraid that we will have to do likewise. Oh, times are not as good as they used to be; but we Christians will just have to keep praying about it, and surely the Lord will have some way to help us out.

Hymn—"Wait on God and Trust Him."

SCENE V

Japan

MOTHER—Hurry, Toshi, hurry, no time to waste when our hungry silkworms must have six meals a day.

TOSHI—But mother, I am dead tired and it is scarcely the middle of the morning. It seems forever that I am up at the first crack of the dawn, rain or shine, dew or thorns, always for those old silkworms.

MOTHER—Ah yes, but you know that our fifteen bamboo trays full of caterpillars already take one hundred trays and will still spread out into one hundred more; and they can only grow big by our perpetual feeding of mulberry leaves in abundance. They will then repay us by spinning heavy cocoons that will weigh up well and bring a good price.

TOSHI—Good price, why you said yourself that we are paid no more for them than we were fifteen years ago, and yet the price of everything else is much higher.

MOTHER—Yes, my daughter, your father says that the great iron creatures that they keep in the factories make something people use for silk and call rayon, and that is why we get so little for our cocoons. But surely that silk cannot compare to that made by our dainty silkworms.

TOSHI—But it is every Springtime that we toil with hands and arms bleeding from the mulberry bushes, having scarcely time to eat or sleep, to keep the silkworms fed. We've not even time to loosen our obi. Surely, feeding the iron silkworms that make the rayon cannot be harder than this.

MOTHER—Hush, hush child, think not of those iron demons that eat the flesh of our country maidens. Was not your sister strong and well when the factory agent took her to work in the city last

year? Now she coughs both day and night with that pale sickness.

TOSHI—What was it that I heard our neighbors saying to you and father last night? It was something about a good day when all of us tenants in Japan would rise up against our wretched landlords, and never again suffer at their hands.

MOTHER—Come, come, such words were not for your ears. Now let us be off to yonder hillside for more leaves.

Hymn—"Take Thou My Hands and Lead Me."

SCENE VI

American Indian

Indian Mother sings Omaha Tribal Prayer—to be found in any collection of Indian melodies. After singing it twice she speaks.

INDIAN MOTHER—Here I have prayed to our tribal god every day three times to heal my beloved, and now, as I rise to go back to my wigwam my heart is just as heavy as when I came, for the heavens seem as brass. I see no hope, I feel no help. Can no one come into our village to bring those things for which we long? Is there no help, is there no hope, is there no peace?

Hymn—"I Need Thee Ev'ry Hour."
They toil and they struggle and suffer
Our sisters in village and field,
In millions of hamlets, forgotten
By prosperous folk; but they yield
To the cities, the well filled cities
The rice and the herb and the bread
That should bring them a comfortable living—
But oh, what a pittance instead.

Forgotten, neglected and burdened
With ignorance, poverty, need;
Their crude little homes full of children
So hungry, so many to feed.
Oh, what can we do for these sisters,
How lift the great burden they bear?
Does our Lord of us ask to shoulder
the task
And with them our blessings to share?

Hymn—"Oh, Master, Let Me Walk with Thee."

The Korean and Japanese Scenes as well as the poem are taken from the text book.

*Suggested for Use with Chapter II, "Christ Comes to the Village"**"He Heals the Sick"*

HYMN

(Any Long Meter Tune)

AT even ere the sun was set,
The sick, O Lord, around Thee lay;
O, in what divers pains they met!
O, with what joy they went away!

Once more 'tis eventide, and we
Oppressed with various ills, draw near;
What if Thy form we cannot see?
We know and feel that Thou art here.

O Saviour Christ, our woes dispel;
For some are sick, and some are sad,
And some have never loved Thee well;
And some have lost the love they had.

And some are pressed with worldly care;
And some are tired with sinful doubt;
And some such grievous passions tear,
That only Thou canst cast them out.

And none, O Lord, have perfect rest,
And none are wholly free from sin;
And they who fain would serve Thee
best
Are conscious most of wrong within.

O Saviour Christ, Thou too art Man;
Thou hast been troubled, tempted,
tried;
Thy kind but searching glance can scan
The very wounds that shame would
hide.

Thy touch has still its ancient power;
No word from Thee can fruitless fall;
Hear, in this solemn evening hour,
And in Thy mercy heal us all.

—*Lutheran Common Service Book.****"He Heals the Sick"***

WHEN Miss Helen M. Nott, of Grace Church, Milwaukee, was preparing to present the book, "Christ Comes to the Village," a number of questions arose in her mind as she was studying the second chapter, "He Heals the Sick." She wrote her queries to Mr. Carl Baumann, one of the young men of the church who is working under Professor Steenbock, University of Wisconsin, a member of the League of Nations "Standards Committee." This Committee deals with vitamin preparations, serums, vaccines, toxins, etc. Dr. Steenbock attended the 1931 sessions of the League. Mr. Baumann sent the following interesting material:

The work of the "Health" organization of the League of Nations takes three stages:

1—The question is thoroughly studied and information gathered and distributed. (Most problems are still in this stage.)

2—A general judgment as to procedure is formed.

3—Action is left with the individual governments—with all the information of the League at their disposal.

The expenses of the various studies are paid by the governments of the League, and by grants from the Rockefeller Foundation.

Permanent Committees are now working on the following subjects:

Maternal and Infant Welfare, Health of School Children, Tuberculosis, Smallpox, Venereal Diseases, Cholera, Rheumatism, Heart Diseases, Sleeping Sickness, Health Centers, Teaching of Medicine, Nutrition.

Two permanent services of the League are: Epidemiological (Control of epidemics). A central office at Geneva receives information on the presence of epidemics and distributes it to areas in danger of infection.

An office in Singapore which broadcasts health reports so that ships may know the conditions at ports at which they plan to enter.

Intermediate in research—A central office for collection and redistribution of data on pneumonia plague, vaccines, anti-cholera bacteriophage.

This year the Chinese Government offered a program, based on League advice, and approved by the League—Establishment of a \$1,000,000 health center at Nanking, establishment of an experimental medical school, establishment of standards for the education of medical men.

Reports of countries to 1931 Convention—Japan—Work especially on leprosy. India—Malaria, cholera, plague, maternity, use of rice as food, standardization of serum against snake bite. Persia—Cholera and plague. Australia—Cancer,

infant mortality. Venezuela—Inquiry in cultivation, use and distribution of medicinal plants.

In addition the League is working for the abolition of slavery, traffic in women and children, and opium.

Jesus said "I am come that they might have life and have it more abundantly." In this age of materialism it is exhilarating to know that the League of Nations, which many of us knew only as a political movement, has done such a large piece of work in bringing more abundant physical life to the inhabitants of the earth. The Church of Jesus Christ must move steadily forward and bring to these same people the spiritual life for which their souls are hungering and thirsting.

• *Ida Kahn, M.D.*

THROUGH the Reading Course, many women and girls of our Church have been introduced to Dr. Ida Kahn in the book, "Notable Women of Modern China." Having read the accounts of her pioneer work in the field of medicine and seen her picture, as well as that of Dr. Mary Stone and their famous Danforth Hospital, her new friends will be interested in the following article which appeared in a recent issue of *The Christian Advocate*.

Sixty years ago a sixth daughter was born in a Chinese home in Kiangsi Province. That was one too many for the patience of even descendants of Confucius. Moreover, the baby's horoscope was evil, and the outlook for her was dark indeed, for under such circumstances infanticide was not uncommon. But two Methodist women from Kiukiang school appeared on the scene, and one of them, Miss Gertrude Howe, adopted the child as her own. She educated her in mission schools and brought her to America in 1892 with another brilliant Chinese girl, Mary Stone. Both girls graduated in medicine with high honors at the University of Michigan. They returned to China, where they have amply fulfilled

their early promise. After working together in the Danforth Hospital in Kiukiang, Dr. Kahn responded to a call to Nanchang, where the natives provided a hospital for women and children, of which she became the chief, the only trained physician in that populous city. There she has continued to work with increasing success and constantly widening influence. In 1907, she returned to the United States for literary study at Northwestern University. She was a delegate to the World Convention of the Y. W. C. A. in Berlin in 1910, and in America in 1920. In the former year she took honors in the London School of Tropical Medicine. She was not only a skillful doctor and hospital administrator but a woman of broad and fine culture, Oriental and Occidental, and withal a devoted Christian, never happier than in bearing testimony to her Christian experience. Her foster-mother, Miss Howe, spent her last years in the home of Ida Kahn, the babe whom she had rescued. Doctor Kahn's tender care for the venerable woman whom she loved with a daughter's affection was beautiful to contemplate. Miss Howe died at Shanghai, December 29, 1929. A cable dispatch received in New York, November 9, brought the news that Doctor Kahn herself had passed away.—*The Christian Advocate*.

On the Indian Road

By PEARL D. LONGLEY, MARKAPUR, INDIA

I LOVE to meet the common folk
Who travel the Indian road,
Whose feet are dusty,
Whose backs are bent
Beneath their daily load.

The women who come in the early morn
To glean in the harvest fields,
Whose hands are gnarled
By humble tasks,
Such tasks as poverty yields.

The men who work in the fields all day,
Whose stride is firm and strong,
Who stop for a chat
Or a friendly word,
Nor wish to hurry along.

The man with a little, tired child
Swung on his shoulder high,
With her chubby hands
In his matted hair,
Who smile as they pass me by.

There are children trooping along to
school,
There are others who cannot go,
Whose bodies are thin
And bent with toil,
Whose feet are tired and slow.

At evening, when the sun is low,
Bearing their loads of grass,
Come friendly women,
Who peer at me
And talk to me, as I pass.

There are travelers there of every kind,
Of high estate and low,
Some are gay
And some are sad
In the highway's ebb and flow.

I sometimes meet a scornful one
Whose heart is full of pride,
Who passes by
With garments drawn,
As I step to the other side.

But most of the folk that I meet on the
road
Will answer smile for smile,
With such as these
The Master loved
To talk and walk the while.

He loved to talk and walk with them,
For their hearts were simple and kind
He shared their sorrows
And healed their ills,
He opened the eyes that were blind.

And so He will meet the simple folk
As He travels the Indian road.
He will wipe the dust
From their weary feet
And lighten their heavy load.

He will enter their homes as in Galilee,
Their humble food He will share,
And His glory and love
Shall shine in those
Who truly meet Him there.

—From the Baptist Missionary Review.

What Do You Know About

- 1—The longings of village women of Palestine?
- 2—A lovely young woman who is responsible for the wives and children of prospective preachers in a Theological Seminary?
- 3—Activities among young people at First Church, San Francisco?
- 4—The League of Nations and its work to bring a more abundant physical life to the inhabitants of the earth?
- 5—Industrial problems of Korean village weavers?
- 6—The spiritual struggle of an eighteen-year-old girl during a certain Holy Week?
- 7—A sixth daughter in a Chinese home, whose horoscope was so evil that there was no reason for her living?
- 8—Traveling Library Departments and our Reading Course?
- 9—The World Day of Prayer? Its date?

Ye Are Not Your Own

*A Stewardship Devotional Service**

HYMN: Open my eyes, that I may see
Glimpses of truth Thou hast for me;
Place in my hands the wonderful key
That shall unclasp, and set me free.
Silently now I wait for Thee,
Ready, my God, Thy will to see;
Open my eyes, illumine me,
Spirit divine!

THE DIVINE STEWARDSHIP

LEADER—God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. . . . Thanks be unto God for his unspeakable gift.

RESPONSE—Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God.

LEADER—The Word was made flesh, and dwelt among us. . . . All things were made by him; and without him was not anything made that was made.

RESPONSE—Behold the Lamb of God, which taketh away the sin of the world. . . . All the ends of the earth shall see the salvation of our God.

LEADER—He was wounded for our transgressions, he was bruised for our iniquities: . . . he hath borne our griefs, and carried our sorrows.

TOGETHER—He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

HYMN: Open my ears, that I may hear
Voices of truth Thou sendest clear;
And while the wave-notes fall on my
ear,
Everything false will disappear.
Silently now I wait for Thee,
Ready, my God, Thy will to see;
Open my ears, illumine me,
Spirit divine!

YE ARE NOT YOUR OWN

LEADER—Know ye that the Lord, he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. . . . We are his workmanship, created in Christ Jesus unto good works.

*For the March meeting—each member to bring with her this issue of THE OUTLOOK OF MISSIONS.

RESPONSE—The Lord is my shepherd; I shall not want. . . . A man can receive nothing, except it be given him from heaven. . . . The living God who giveth us richly all things to enjoy. . . . Ye my flock, the flock of my pasture, are men, and I am your God.

LEADER—The Lord thy God bringeth thee unto a good land, . . . a land wherein thou shalt eat bread without scarceness. . . . beware that thou forget not the Lord thy God. . . . and thou say in thine heart, my power and the might of mine hand hath gotten me this wealth.

RESPONSE—She did not know that I gave her corn and wine, and oil, and multiplied her silver and gold.

LEADER—He humbled thee, and suffered thee to hunger, . . . that he might make thee to know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord, doth man live.

TOGETHER—O Lord our God, all this store. . . cometh of thine hand, and is all thine own. . . . Both riches and honor come of thee, and in thine hand is power and might.

HYMN: Open my mouth, and let bear
Gladly the warm truth everywhere;
Open my heart, and let me prepare
Love with Thy children thus to share.
Silently now I wait for Thee,
Ready, my God, Thy will to see;
Open my heart, illumine me,
Spirit divine!

OUR STEWARDSHIP OF THE CHRIST

LEADER—Unto whosoever much is given, of him shall much be required. . . . As my Father hath sent me, even so send I you.

RESPONSE—As he is, so are we in the world. . . . Wist ye not that I must be about my Father's business?

LEADER—I must work the works of him that sent me, while it is day. . . . Prepare ye the way of the Lord, make his paths straight. Walk worthy of the Lord unto all pleasing, being fruitful in every good work.

RESPONSE—By this shall all men know that ye are my disciples, if ye have love one to another. . . . He that dwelleth in love, dwelleth in God and God in him.

LEADER—The Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work. . . . Unto one he gave five talents, to another two, and to another one; . . . And said unto them, Occupy till I come.

RESPONSE—I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

TOGETHER—Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. . . . All power is given unto me in heaven and in earth. . . . Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost.

HYMN: Open my mind, that I may read
More of Thy love in word and deed;
What shall I fear while yet Thou dost
lead?

Only for light from Thee I plead.
Silently now I wait for Thee,
Ready, my God, Thy will to see;
Open my mind, illumine me,
Spirit divine!

STEWARDSHIP OF ALL OF LIFE

LEADER—He spake a parable unto them, saying, the ground of a certain rich man brought forth plentifully and he thought within himself saying, What shall I do, because I have no room where to bestow my fruits? . . . I will pull down

my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods . . . take thine ease, eat, drink and be merry.

RESPONSE—But God said unto him, Thou fool, this night thy soul shall be required of thee. . . . So is he that layeth up treasure for himself, and is not rich toward God.

LEADER—He saith unto them, Follow me, and I will make you fishers of men. . . . Thou shalt worship the Lord thy God, and him only shalt thou serve. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

RESPONSE—Seek ye first the Kingdom of God. . . . In all thy ways acknowledge him. . . . Render unto God the things that are God's.

TOGETHER—I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

HYMN: Open my way, that I may bring
Trophies of grace to Christ, my King;
Echoed in love Thy word shall out-ring
Sweet as the note that angels sing.
Silently now I wait for Thee,
Ready, my God, Thy will to see;
Open my way, illumine me,
Spirit divine!

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THE BOARD OF FOREIGN MISSIONS
BOARD OF NATIONAL MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

"A prosperous New Year to THE OUTLOOK OF MISSIONS and our Mission work."

MISS MARY S. ROWLAND, Hagerstown, Maryland.

News Items

An order for a number of the books on our Reading Course from the Wisconsin Free Library Commission, Traveling Library Department, said "We would very much appreciate prompt shipment as there is a demand from readers in your church for these books."

The Missionary Society of Wolf's Church, Paradise Charge, reorganized on November 17th with seventeen members. Mrs. E. V. Strasbaugh, Spring Grove, Pa., is the president. Report made by Mrs. Grayson T. Sanner, Secretary of Organization and Membership of Zion's Classical Society, Potomac Synod.

Many are the activities of the young people at First Church, San Francisco, under the direction of Rev. Yoshiharu Saito. Recently this youthful director has been publishing an English Church Bulletin for the young people—the first English one among the Japanese. 260 copies are sent out every week. It is mimeographed but that does not prevent clever illustrations, which prove Mr. Saito is skillful with the stylus and the stencil. A Junior Church has been organized. This meets on the third Sunday of every month and consists of the members of the Intermediate and Junior Christian Endeavor.

Additional Directory Changes

Ohio Synodical Society

Secretary of Stewardship—Mrs. H. P. Ley, 210 S. Jefferson Avenue, St. Bernard, Ohio.

Secretary of Organization and Membership—Mrs. Annetta Winter, Prospect, Ohio.

Secretary of Girls' Missionary Guilds—Mrs. W. T. Kinzer, 708 W. Wayne Street, Lima, Ohio.

Literature Chat

CARRIE M. KERSCHNER

AS I write the air is full of the sound of the Christmas bells. When you read, the clanging of the bells will have rung in a New Year. May it be Happy and Significant! While the bells of "Peace on earth" are ringing, the Petitions to the Disarmament Conference are coming, proclaiming that the signatures of the women of our country are indelibly written in the hope that "all things end sometime here below, even hate and war."

"Is it not time
We, who call ourselves so great,
Call to every land and clime,
Offering Love instead of Hate?
. . . And the people's watchword be—
Love alone can save the world."

Many groups are holding special classes in the study of "Peace." Florence Brewer Boeckel's book, "The Turn Toward Peace," 60c paper and \$1.00 cloth, is in its fifth edition, with 18,000 copies being used. What better way can there be to begin 1932 than to study this vital subject! Educate your children in World Friendship by supplying them with a number of the suggested "Visual Aids to the Study of World Peace and Friendship": Picture Maps, 50 cents each; Picture Games for children three to five, An African Picture Game, China Picture Game, India Picture Game, 20c each; Post Card Painting Books—Africa, China, India, Japan, Friendly Beasts, Other Children, 60c each; Life in Many Lands Post Cards, 30c a set of six cards; World Friendship Pictures, 25c per set (a great bargain at this price); Teaching Pictures on Rural Life Around the World, eight fine pictures, 50c per set; Friendship Paper Dolls, 25c; Picture Sheets (Many Countries), 25c each; Handwork, a series of cut-outs to form desired villages of Africa, Japan, China, Alaska, 25c each. Nursery Books, six books, 50 cents each.

"Last Call" for Day of Prayer Material. Consult the December Literature

Chat for prices. Day of Prayer is February 12th.

For all meetings in 1932—remember to take the Prayer Calendar with you. There is power in united prayer!

For the March meeting: Elsewhere in this issue of the *OUTLOOK* appears the service "Ye Are Not Your Own," to be used responsively. The members need to be reminded that for effective rendition they must bring their copies of the magazine to the meeting. The Prayer Hymn, "Open My Eyes That I May See," is on page 33 of "The Blue Missionary Hymnal," and may be used as a solo or sung by all. Hymnal is priced at 15c, 18c by mail; \$1.80 per dozen.

The leaflet, "A Mission Study Class of One," is free for postage. Remember to send for a number sufficient to give each member a copy.

The books to be used by women's groups during Lent are "Christ Comes to the Village," 50c paper; 75c cloth. The "How to Use" for this book is 25c. For advanced groups, "The Rural Billion," 60c paper, \$1.00 cloth, is suggested. Leader's Manual, 25c. That "Lenten Mission Study Class" is to be "announced" at the March meeting. The leader will probably offer to send for the books for any who so desire.

"The Lord Christ wanted a tongue one day
To speak a message of cheer
To a heart that was weary and worn and sad,
And weighed with a mighty fear.
He asked me for mine, but 'twas busy quite
With my own affairs from morn 'till night.

"And the dear Lord Christ—was His work
undone

For lack of a willing heart?
Only through men does He speak to men!
Dumb must He be apart!
I do not know, but I wish today
I had let the Lord Christ have His way."

—ALICE J. NICHOLS.

Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

February Meeting

IF you are following the "Suggested Programs for Girls' Missionary Guilds" you will note that in February you begin the home mission study, using the book "God and the Census," by Dr. Robert McLean. You will perhaps discuss the Task of Home Missions and, no doubt, you will say, it is to win people of our country to a discipleship of Jesus Christ. How? What can *you* do about it?

Before the Guild meeting is dismissed decide on some definite home mission project on which the Guild girls can be working during the month. It may be in the way of calling on the non-church members of the community and inviting them to your church services and activities. Each girl may take it upon herself to be responsible for making strangers at all services feel "at home" and introduce them to the pastor and other members of the congregation. Appoint several girls to investigate how far beyond its walls the influence of your local church spreads. Is it engaged in anything that helps toward community betterment? What is being done by your church in giving to the people of your community "that fullness of life which Jesus came to make possible for all."

March Meeting

Remember that at the March meeting the annual reports are made out so that they may be sent to the Classical Secretary of Girls' Missionary Guilds. Officers are also elected at this meeting.

We wish success to these new organizations:

Girls' Missionary Guild

Eastern Synod—

Hummelstown, Pa. — Organized by Mrs. Clarence Kelley with 18 charter members. President, Miss Beatrice Sellers, 417 High Street, Hummelstown, Pa.

*Mission Bands**Eastern Synod—*

First Church, Royersford, Pa.—Organized by Mrs. Edw. W. Ullrich with 55 charter members.

Trinity Church, Pottstown, Pa.—Or-

ganized by Mrs. Paul Duttonhofer with 35 charter members.

Pittsburgh Synod—

First Church, Greensburg, Pa.—Organized by H. Elizabeth Kline with 19 charter members.

GENERAL SYNODICAL MEETING—CLEVELAND, MAY 24-28

Cleveland, the Convention City

CLEVELAND was founded in 1796 by General Moses Cleveland. Its population has grown steadily and today it is the sixth city in size in the United States, with a metropolitan population of a million and a quarter.

Located on Lake Erie, Cleveland is the natural meeting point of iron ore from the Northwest and coal from the Ohio and Pennsylvania districts. Its convenient transportation facilities by rail, water and air allow raw materials and finished products to be collected and distributed easily. It is an ideal civic metropolis in which to live and work.

The visitor finds an ever-ready welcome in this city and its countless attractions and activities furnish boundless opportunities for pleasant, profitable study and recreation, making Cleveland the meeting place for many conventions, throughout the year.

* * *

The Community Fund idea originated in Cleveland and has since spread far and wide, bringing rich blessings to many other communities. For twelve years Cleveland has successfully raised and administered its quota. In this, the thirteenth year, the need was staggering. Widespread unemployment that caused untold poverty and suffering also decreased the number of those who were able to give. The goal set—\$5,650,000—the largest in fund history, must be reached: "Give and be glad you can" was adopted as the motto. At the end of the ten-day campaign, \$5,680,026.06 had been pledged by 466,967 citizens, the largest amount ever raised by any community for "The Community Chest."

* * *

In the next issue—"The Reformed Church in Cleveland."

(Continued from Page 6)

overwhelming task. The best of equipment and the deepest consecration is essential.

The calls for well-qualified doctors and nurses, while less numerous, are exceedingly urgent. Demand for ordained workers leads with the men; the need for educational workers is greatest with the women. While listed only indirectly, the important need for missionary wives of high ability and religious experience should be stressed. Their equipment must be adequate, for the task of establishing

a Christian home in a distant land is a delicate and exacting responsibility.

If the high adventure of the missionary movement challenges your will, and you believe in a task of eternal significance; if you are willing to pay the cost in adequate preparation, unselfish devotion and sacrificial service; if you share the passionate concern of the Living Christ for the highest welfare of others and are convinced that missionary service is God's will for your life—then join the Student Volunteer Movement in a fellowship of those who say: *It is my purpose, if God permit, to become a Christian missionary abroad.—Far Horizons.*

Our Foreign Missionary Force

Friends of the Missionaries will be glad to know where they live and the kind of work which they are doing. This information is here given. Let us also suggest that these servants of the Church and their work be always in our *minds* when we pray to the Lord of the *Harvest*.

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Mr. F. B. Nicodemus
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Mr. Arthur D. Smith, A.M.
Mr. Charles M. LeGalley
Mr. Carl S. Sipple
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Miss Helen I. Weed
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Miss Helen D. Hanold
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Rev. Marcus J. Engelmann, Wakamatsu
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Rev. W. Carl Nugent, Yamagata
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Rev. Karl H. Beck
Mrs. Mary B. Hoy
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Miss Gertrude B. Hoy, A.M.
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Rev. J. Frank Bucher, A.M.
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Miss Esther I. Sellemeyer
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*Central China Union Theological Seminary,
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Rev. Paul E. Keller, D.D.
Central China College, Wuchang—
Rev. Paul V. Taylor, Ph.D.

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Shenchow Station—
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Miss Minerva S. Weil, Shenchow
Rev. T. F. H. Hilgeman, Shenchow
Yungsui Station—
Rev. Ward Hartman, Yungsui

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Abounding Grace Hospital, Shenchow—
Miss A. Katharine Zierdt
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Miss Erna J. Flatter

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Rev. David D. Baker, Ph.D.
Rev. F. Nelsen Schlegel, A.M.

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Meetings,
Annual Board Meeting, first Tuesday in March. Executive Committee meetings are held monthly except in July and August.

FORMS OF BEQUEST FOR MISSIONS

For the Board of Home Missions.

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

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